

THE NEW TESTAMENT.

TRANSLATED FROM THE CRITICAL TEXT OF VON TISCHENDORF;
WITH AN INTRODUCTION ON THE
CRITICISM, TRANSLATION, AND INTERPRETATION OF THE BOOK,

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DEDICATION.



TO THE MEMORY OF
ANNE JANE,
MY BELOVED COMPANION ON EARTH FOR
THIRTY-SIX YEARS,
WHO SYMPATHISED IN ALL MY LABOURS AND SORROWS,
AIDING AND STRENGTHENING ME
WITH WISE COUNSELS IN ALL STRIVINGS TO FOLLOW
CONSCIENCE THROUGH BAD REPORT AS WELL
AS GOOD, WHOSE KINDNESS
NEVER FAILED, WHOSE LOVE GREW WITH TIME,
I DEDICATE THIS VOLUME ;
THE COMMENCEMENT OF WHICH SHE LIVED TO SEE,
AND HASTED AWAY TO BE PERFECTED
UNDER HAPPIER INFLUENCES IN THE IMMEDIATE
PRESENCE OF GOD.

THE NAMES AND ORDER OF ALL THE BOOKS

OF THE

NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS.

	CHAPTERS
The GOSPEL according to St. MATTHEW has	28
" " St. MARK 	16
" " St. LUKE 	24
" " St. JOHN 	21
The ACTS of the APOSTLES 	28
The EPISTLE to the ROMANS 	16
The FIRST EPISTLE to the CORINTHIANS	16
The SECOND EPISTLE to the CORINTHIANS	13
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" " EPHESIANS 	6
" " PHILIPPIANS 	4
" " COLOSSIANS 	4
The FIRST EPISTLE to the THESSALONIANS	5
The SECOND EPISTLE to the THESSALONIANS	3
The FIRST EPISTLE to TIMOTHY 	6
The SECOND EPISTLE to TIMOTHY 	4
The EPISTLE to TITUS 	3
" " PHILEMON 	1
" " the HEBREWS 	13
The EPISTLE of JAMES 	5
The FIRST EPISTLE of PETER 	5
The SECOND EPISTLE of PETER 	3
The FIRST EPISTLE of JOHN 	5
The SECOND EPISTLE of JOHN 	1
The THIRD EPISTLE of JOHN 	1
The EPISTLE of JUDE 	1
The REVELATION of St. JOHN the DIVINE	22

THE order of the books in the Greek edition is that of ancient MSS., viz. Matthew, Mark, Luke, John, Acts, Epistles of James, Peter, John, Jude, to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, Timothy, Titus, Philemon, and the Revelation. Instead of this, the usual order has been followed, for the convenience of readers; as it is in the small "Academic" edition, where the text of the eighth is repeated, published in 1873 by Mendelssohn at Leipzig.

INTRODUCTION.



THE primary object of a translation is to express the exact meaning of the original in corresponding words, so far as they can be found in English, with the least obscurity. It should be literal rather than paraphrastic, giving the sense intended by the author or authors simply and fully, in the best terms which the English language supplies. A translation of the New Testament should be in effect a revision of the received one; and the departures from the latter ought to be as few as the necessities of the case require. King James's version should be corrected and improved in such instances only as appear to call for change. The main purpose of a translation of the Bible is not that it may be read with pleasure, but rather that it may clearly express the true sense.

The present version is founded upon the received one; the deviations being caused by another Greek text and the desire of greater accuracy. Besides adhering to a critical text, the translator had to correct the mistakes of the common English Testament, as well as to improve it by bringing it closer to the original. Various considerations prompted his departures from the venerable version; but none was dictated by mere love of change. A desire to express the original sense better lay at the root of all. A paraphrastic or elegant version was not the translator's object. It is well said in the "Guesses at Truth" of the brothers Hare, "a literal translation is better than a loose one, just as a cast from a fine statue is better than an imita-

tion of it. For copies, whether of words or things, must be valuable in proportion to their exactness. In idioms alone, as a friend remarks to me, the literal rendering cannot be the right one." The translator has endeavoured to present the English reader with a more correct text and translation. He gives a much better text than the usual one, and a revision of the received version. Such are the two things he professes to have accomplished. They are worthy of labour in proportion to the importance attaching to writings which guide and strengthen man's spiritual life.

It is a great advantage to a translator to have one text only before him and to reproduce it as well as he can in another language. He can pursue one object without distraction. If the text he has selected be that of a competent scholar who has spent many years in collating ancient manuscripts and comparing their readings, his responsibility is lessened; he has but to follow his chosen guide. Little faith can be put in a diplomatic text. A man who has not studied the best manuscripts with care; who takes their readings merely from the collations of others, and whose chief business has not been textual criticism, may construct a text for himself; but it will not inspire confidence nor commend itself to the scholar.

The making up of a text during any revision of the received English version can result in nothing else than a mixed production having no distinctive character. Some readings will be eastern, others western; some very old, others comparatively modern, after a judgment which, however good generally, will show traces of distraction or haste when directed to textual criticism and translation at the same time. This will happen the more frequently in proportion to the number of persons employed on one version, especially if the majority of them have been chosen, among other things, because they hold the creed belonging to most of the Churches, or represent the latter in one way or other. It is an unsatisfactory procedure to select now one reading, now another; to follow one critical edition on one occasion and another on a different one, according to the views or

tastes which may chance to prevail. A mixed text originating in this way will colour any translation, and lessen its distinctiveness; for if the basis be fluctuating, how can the superstructure be different? The great matter to be kept in view in any revision of the English version claiming to be thorough or national is to entrust it to scholars of national repute and tried fairness, whatever be their theological opinions; not to the selected of a clerical body or committee whose bias can hardly fail to appear throughout the work they undertake, though the individual members may be most honourable.

The latest critical text of Von Tischendorf is confessedly the best.* It is the only one that has respect throughout to the Sinaitic MS.; the only one also that has benefited by the true readings of the Vatican MS. which are presented in the "Novum Testamentum Vaticanum, etc., 1867," and the fac-simile edition of Vercellone, published at Rome in 1868; instead of following the imperfect collations of Mico, Rulotta, Bartolucci, and Birch. Not to speak of its critical apparatus, which is decidedly superior to that of any other, being fuller, more accurate, more impartial, the text founded upon the copious materials is nearer the original. Von Tischendorf's principle is substantially that of Bentley and Lachmann, viz. to seek the most ancient text in the oldest MSS., versions, and Fathers, and to reproduce it as accurately as possible. For this purpose he has relied on Alexandrine and Latin, rather than Asiatic and Byzantine materials; first of all on the two oldest MSS. α and B, with the Curetonian Syriac and the MSS. of the old Latin having an unrevised text; besides Origen and Tertullian; next on A, C, D, the Vulgate, Peshito, and others. The main stress is laid upon antiquity. But this is subject to limitations. Where the oldest authorities are discordant, various considerations

* The title is "Novum Testamentum Græco. Ad antiquissimos testes denuo recensuit, apparatus criticum omni studio perfectum apposuit, commentationem isagogicam prætexuit Constantinus Tischendorf. Editio octava." It appeared in Lieferungen or parts, the first being issued in 1864, the eleventh and last in 1872.

must be attended to, such as, whether a reading be peculiar to a MS., whether it seems to have proceeded from a learned man, or whether it is the mistake of a copyist. In these cases suspicion is strong against it; while the reading which may have most easily given rise to the others, which is consonant with the Greek usage proper to the N. T. writers, and in the manner of an individual author, claims the preference. Within this department of probability and beyond it there are many things which bear upon critical decisions. Antiquity may therefore be modified to a considerable extent, for the true reading may be in younger MSS. or versions. He that follows antiquity absolutely or incautiously may miss the best readings at certain times. It is possible that a reading may be best attested, without being original. Von Tischendorf, however, has not allowed himself to be carried away by mere antiquity, though he sees the paramount value of the Vatican and Sinaitic MSS., as well as that of the old Latin in a, b, c, d², i, m, n, etc. He has allowed other considerations their due influence. Long experience had made him cautious in textual criticism. That he does not necessarily follow readings best attested may be seen from the Epistle to the Hebrews iv. 2, where *συγκεκρισμένους* is in A, B, C, D, and the singular *συγκεκρισμένος* in *κ*. The plural is therefore sanctioned by a preponderance of authority. Yet he has the singular in the text; and the sense seems to demand it. In like manner the reading *ὁ μονογενῆς Θεός*, *the only-begotten God*, in John i. 18, has the weight of ancient authority in its favour *κ*, B, C, etc., but internal considerations overrule this and speak for the received, *the only-begotten son*, which Von Tischendorf upholds. Perhaps he might have carried the limitation of ancient testimony farther in some cases, as in Luke xxii. 19, 20, "This is my body [which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you"]; where the words bracketed are hardly original.

We shall now adduce a few readings which Von Tischendorf has adopted, though none of the recent critical editors

has done so. He omits the last verse of John's Gospel, on the authority of the Sinaitic MS. aided by internal reasons. He also omits "Son of God" after *Jesus Christ* in Mark i. 1; the last part of Mark viii. 26, "nor tell it to any in the town;" the conclusion of Mark ix. 49, "and every sacrifice shall be salted with salt;" the words "and carried up into heaven, and they worshipped him," in Luke xxiv. 51, 52. He reads, "I stood," not "he stood," in Revelation xii. 18. In Matthew xiii. 35 he reads, "*Isaiah* the prophet;" in John vi. 51, "the bread which I will give for the life of the world, is my flesh;" and in John xiii. 10, "he that has bathed has no need to wash himself," etc. In these he appears to be right. But it is not our purpose to characterise the text of this scholar in every feature. An impartial estimate of its value will place it above all others. Were we disposed to search out defects or to differ in judgment from so distinguished a critic, we might say that he should have omitted the last clause of Mark ix. 38, "because he followeth not us;" and have retained *ἐβλογοῦντες* in the text of Luke xxiv. 53, rather than *αἰνοῦντες*. In Colossians ii. 2 the word *χριστοῦ* after *τοῦ Θεοῦ* seems to be a gloss not properly belonging to the text. "The mystery of God, even Christ" does not commend itself as a Pauline expression. Luke xxii. 43, 44 might also have been rejected, or at least bracketed as doubtful, for the verses are not in A and B, though *κ* and D have them.

With respect to punctuation, we have seldom departed from that of Von Tischendorf. In this particular he is usually exact and accurate. Thus in Romans ix. 5 he puts a full stop after *σάρκα*, beginning a sentence with, "God who is over all be blessed," etc. This is required by Pauline usage, which does not apply *Θεός* to Christ, as the fourth gospel with its Alexandrian theology does at the commencement, much less *ὁ ὢν ἐπὶ πάντων Θεός*, "God who is over all." In like manner, he puts a comma rightly after *καταλάβω* in Philippians iii. 12, as Lachmann does in his smaller edition, not in the larger. He does not follow Lachmann in placing Romans ix. 3-5 in a parenthesis; nor does he put *ἠὺχόμενον*

. . . τοῦ χριστοῦ only in a parenthesis, as if the apostle alluded to a past wish, which is evidently wrong. Nor is Hebrews xii. 20, 21 enclosed in a parenthesis after the example of Lachmann. But Hebrews vii. 20, 21, οἱ μὲν γὰρ . . . εἰς τὸν αἰῶνα is so marked. Lachmann has put in a parenthesis Luke vii. 29, 30, as if the words of Christ were interrupted. This is not recommended by the context. Von Tischendorf has nothing to break the thread of discourse, and he is right. In 1 Corinthians xiv. 34 Lachmann places a comma after ἐκκλησίαις, connecting τῶν ἀγίων with αἱ γυναῖκες; but this innovation is not followed by Von Tischendorf. The reading of the former gives, "As in all the churches, let the wives of the saints be silent in the churches." But we incline to depart from Von Tischendorf's punctuation in Galatians iv. 19, and to agree with Lachmann. Instead of joining τέκνα μου with what follows and making the words begin a new sentence, it is better to connect them with the preceding context, so that the translation would be, "when I am present with you, my children, with whom I am travailing again till Christ be formed in you. But I could have wished to be present with you now," etc. Here the δὲ after ἦθελον has its proper force.

But a translator cannot follow closely the punctuation of the original, because the English language differs so much from Greek. He must conform to the genius of the tongue into which he transfuses the Greek. Here he has considerable latitude, and many opportunities of bringing out the minuter lines of interpretation. Thus it is desirable, if not necessary, to place a comma after the word *slain* in Revelation xiii. 8, "whose names are not written in the book of life of the Lamb slain, from the foundation of the world," since the last clause belongs to *written* (written from the foundation of the world). In Hebrews ii. 9 a comma must be put after *angels*, if the received version be retained; or in any case, the words "on account of the suffering of death crowned with glory and honour" should be divided by no comma, because they are closely united in sense. A point of any kind after *death* disturbs the true meaning. In Ephesians

v. 26, which is incorrectly rendered in the received version, we put a comma before "by the word," separating it from what immediately precedes in order to connect it with the verb "sanctify." "That he might sanctify it, after cleansing it with the laver of the water, by the word." De Wette indeed objects to this; but the awkwardness of taking both ἐν ῥήματι and λουτρῶ with καθάρισας is apparent; and all the versions that do so read strangely, whether they have "cleansing her by the laver of the water in the word;" or, "having cleansed it by the bathing of water in the word;" or, "having cleansed it by the bath of the water in the word." In 1 Peter i. 11 there should be no comma after *what*, else a wrong sense will be conveyed. Yet there is one in the received version, and Alford faithfully follows. The τίνα (*what*) refers to the noun *season* or *time* (καιρόν) as well as ποῖον; "what time or what manner of time."

Parentheses must be sparingly introduced. They are sometimes needed, but many have used them unnecessarily and incorrectly. Thus it is right to enclose in brackets "then were the days of unleavened bread" in Acts xii. 3; and "which becomes women professing godliness" in 1 Timothy ii. 10. But Hebrews iii. 7-11, all after διό το κατάνανσίν μου is not a parenthesis. In Romans ii. 13-15 a parenthesis appears to be necessary, though it is difficult to determine its limits. It should probably include the fourteenth and fifteenth verses, as Lachmann has judged; not the thirteenth also, as Winer supposes, though he remarks acutely that κρινεῖ in the sixteenth verse glances back at κριθήσονται in the twelfth.

Since the introduction of Bentley and Lachmann's principle in the formation of a text, viz. to edit the words transmitted to us by the most ancient documents, irrespective of modern readings, various translators have undertaken a new version, or a revision of the commonly received English translation. These works it is not necessary to criticise at present. They are too numerous; some of them too insignificant. By selecting three of the best as the subject of a few remarks, it will be seen that the work of revision is still incomplete.

That the text translated by Dean Alford does not possess great value* is clear to all who are familiar with the criticism of the New Testament. Besides being liable to the objections which a diplomatic text incurs, it bears evidence of haste, ignorance, and incorrectness. The author was generally inclined to the oldest readings. So far he followed a right direction. But he did not give sufficient attention to the considerations that modify the element of antiquity—to internal and other evidences that correct or limit it. This excessive attachment to readings best attested perhaps by external evidence, has given rise to unintelligible renderings, as in Hebrews iv. 2, where the text adopted yields no proper sense. He has produced out of it the words, "But the word of hearing did not profit them, unmingled as they were in faith with those that heard it."

For the benefit of English readers notices of different readings are subjoined, but on no clear principle. The statements are arbitrary, because important variations are unnoticed, while trifling ones are given. The author has adduced varieties of the text pretty much at haphazard. The chief variations should have been stated, or none at all. Any intermediate plan is all but useless, as far as the instructing of ordinary readers is concerned. Thus, in Mark i. 1 the words "the Son of God" are omitted on sufficient authority by Von Tischendorf. Alford, however, has no notice of the true reading. In John ix. 35, "Dost thou believe in the Son of God?" Von Tischendorf's text is "Dost thou believe in the Son of man?" but the latter is unnoticed. Luke xxiv. 40 is omitted by Tischendorf, yet Alford gives it without note or comment. In Mark viii. 26 the words "nor tell it to any in the village" are properly omitted by Von Tischendorf, but Alford inserts them without remark. In John xxi. 23 the last words of the

* The New Testament of our Lord and Saviour Jesus Christ, after the authorized version, newly compared with the original Greek, and revised by Henry Alford, D.D., Dean of Canterbury. 1869.

verse, "what is that to thee?" omitted by Von Tischendorf, are unnoticed. In Luke xxiv. 51, 52 the words "and carried up into heaven, and they worshipped him," which are more than suspicious, are inserted without remark. The same is true of Acts x. 6, "he shall tell thee what thou oughtest to do," omitted by Von Tischendorf; of Colossians i. 2, "and the Lord Jesus Christ;" of 2 Timothy iv. 22, "Jesus Christ," which should also be omitted; of Hebrews x. 30, where "says the Lord" is left out by Von Tischendorf; of 1 Peter i. 22, "through the Spirit," which is spurious, though unnoticed; of Acts xvi. 13, where there is a different reading from that rendered by Alford; of Acts xiii. 20, 21, where an important reading adopted by Von Tischendorf runs "gave their land as an inheritance about 450 years. And after these things he gave judges, until Samuel the prophet;" of Acts xx. 4, "as far as Asia," which Von Tischendorf's text leaves out; of Acts xx. 15, "and tarried at Trogyllium," which should be omitted; of Acts xxi. 8, "we that were of Paul's company;" of Luke xxiii. 23, "and of the chief priests;" of Luke viii. 45, "and sayest thou who touched me;" of John x. 29, where another reading is, "that which the Father has given me is greater than all."

These are but a few cases in which readings well attested and usually received by Von Tischendorf are ignored by the Dean in his notes. His silence would not be censurable in regard to them did he not in many cases note such as are of much inferior importance or trifling, as "and" in Galatians iii. 29; Colossians iii. 17; Revelation ix. 11, xxii. 12, 17; "amen" in 1 Timothy vi. 21; "Christ Jesus" instead of "the Lord Jesus Christ" in Titus i. 4. In view of such treatment it is impossible to consider it other than arbitrary.

It may be questioned if these critical notes about MSS. and versions can be useful to the general reader. They are very brief, and will often suggest no intelligible idea to the minds of those who are not scholars. The Vatican, the Alexandrine, the Sinaitic, the later Vatican, the Parisian, the Clermont MSS., need not be paraded before common

readers. Nor are such remarks as "the testimony of the ancient MSS. is divided," "these words are not found in several of the most ancient MSS., but are contained in others," "the ancient authorities are divided," "several of the oldest MSS. read" so-and-so, of any practical benefit to the persons for whom his revision was intended. Besides, the notes cannot be relied on implicitly, because they are not always correct. The author has been hasty, or imperfectly acquainted with the evidences on which readings rest. Thus in Ephesians v. 22 the short reading, "Ye wives unto your own husbands as unto the Lord" is said to be supported by "the oldest MSS.;" whereas of the three oldest, only the Vatican reads so; the other two, the Sinaitic and Alexandrine, do not. In the same epistle (v. 28) the word "also" is said to be the reading of the oldest MSS., whereas it is not of the Sinaitic. In Revelation iv. 11 the Sinaitic reading is erroneously given. It is not "O Lord who art our Lord and end," but "O Lord who art our Lord and God." In Revelation xviii. 3 "the wine of" is *not* omitted by all the most ancient MSS. It is in the Sinaitic and the later Vatican. The omission is sanctioned only by one old MS., the Alexandrine. A note on Matthew xvii. 21 states that the verse is found in the other ancient MSS., versions, and Fathers, except our two oldest MSS. This needs limitation, for it is in the Curetonian Syriac, a version older than any known MS. The note on Galatians v. 16 has no meaning. "Walk by the Spirit and ye shall not fulfil," etc., is said to be the reading of the most ancient MSS., but the received version is taken from the very same text as the revised one here presented, and there is no various reading among the ancient MSS. The note is meaningless or misleading.

Regarding the translation offered by the Dean, it is undoubtedly an improvement upon the received one. Where it departs from the latter, the deviations commonly express the sense more accurately. Not only is the original text represented by the translation better than the usual one; the translation itself is superior to that so long in use

among English-speaking people. The Dean has done good service, and deserves commendation for it. His revised version, however, is not satisfactory. Perhaps he undertook a work for which he had not the necessary qualifications. His knowledge of Greek was not sufficiently comprehensive or exact. It seems too that he worked rapidly, performing tasks perfunctorily which required more time and labour than he expended on them. In support of these remarks it is only needful to produce a few examples of blundering.

In Matthew xxvi. 15 the incorrect rendering of the verb is retained, "*covenanted* with him," instead of "*weighed* to him."

The version of Colossians ii. 3, "wherein are all the hidden treasures of wisdom and knowledge" is erroneous; for the adjective *hidden* is the predicate.

Hebrews vi. 1 is rendered "therefore leaving discourse concerning the beginning of Christ," etc., which gives a meaning foreign to the original.

In Luke viii. 29 πολλοῖς χρόνοις is translated "often-times," a meaning obviously wrong. The phrase can only mean "for a long time."

In Acts xxiv. 14 αἵρεσις is wrongly rendered *heresy*. The word means a schismatical party or *sect*.

There is also a mistranslation and misapprehension of the original in Hebrews x. 20, "by a new and living way, which he inaugurated," etc. These words following immediately "by the blood of Jesus," in the nineteenth verse, suggest a meaning which the writer of the epistle did not intend. The preposition *by* at the beginning of the twentieth verse perverts the sense; and the true rendering, "a new and living way," etc., shows that this language characterizes the εἶσοδον or "access" of the nineteenth verse.

1 Timothy vi. 10, "For the root of all evils is the love of money." This should be, "the love of money is a root of all the evils."

Hebrews i. 9, "therefore God, even thy God, anointed thee," etc. This should be, "therefore, O God, thy God anointed thee," etc.

Hebrews x. 27, "But a certain fearful receiving of judgment," etc. The alteration of the received version is wrong. The word here translated *receiving* means nothing but a *looking for* or *expectation*.

Hebrews xii. 26, 27, an adverb is rendered *once more* which means *once*, and nothing else.

Acts xii. 5, "without ceasing" is erroneous. It should be *earnestly* or *urgently*.

Acts xxii. 25, "And as they bound him down with the thongs," etc. Here the verb cannot mean *bound down*, but *stretched out*; and the true rendering is, "they stretched him out for the cords," or lash.

In Acts xxiv. 3 "always" is a meaning which the adverb *πάντη* does not bear. It signifies *in every way*.

In Acts xiii. 48, "as many as *were disposed to* eternal life believed" is not the right sense, for the verb can only mean "as many as had been appointed or ordained to eternal life," etc. The divine purpose lies in it.

In 1 Corinthians viii. 8, "meat shall not be reckoned to us before God" is in every respect an erroneous rendering. It should be "meat will not present us before God," or "will not represent us to God."

It would be easy to multiply examples of incorrect tenses, as in John vi. 44, "I raise him up," where the present should be a future; Luke xxi. 8, "The time draweth near," where it should be "the time is at hand;" 2 Corinthians iv. 4, "hath blinded" for "blinded;" 2 Corinthians xiii. 10, "the Lord hath given me" for "gave me;" Galatians iii. 1, "who hath bewitched you" for "bewitched you;" 1 Corinthians xvi. 15, "have set themselves" for "set themselves." In Romans xi. 34, 35 three tenses are wrongly rendered.

Nor has the use of the article been properly attended to, as is evident from Matthew x. 24, where *the* disciple and *the* servant should not be. In like manner, in Galatians iv. 4, 5 "*the* law" should be "*law*;" "*the* resurrection" in Acts xvii. 32 "a resurrection;" "*the* church" in 1 Corinthians xiv. 4 "a church."

The omission of representatives of Greek words in the

translation also mars its accuracy, as appears from John xvii. 25, "O righteous Father, the world knew thee not." Here the conjunction is neglected, "O righteous Father, and the world knew thee not!" The insertion of words having no representatives in Greek is equally prejudicial, as in Matthew xxvi. 26, "blessed *it*," which gives a wrong meaning.

While the author has contributed to uniformity of rendering, often translating the same word or phrase into the same English wherever it occurs, he has not carried out the principle far enough. Thus in Revelation ii. 14, 15 the same Greek word is *teaching* in one verse and *doctrine* in the next. And the same verb in 1 Corinthians xv. 1 and Galatians i. 11 is *make known* and *certify*, without reason. Again, in Romans ii. 18 and Philippians i. 10 the same words are differently rendered; "approve the things that are more excellent" in the one place, and "discern the things that are more excellent" in the other. Why also should the same verb in the same verse be differently translated *release* and *let go* in John xix. 12? Conversely, it is wrong to render two different words in the same manner, unless there be a necessity, which does not exist, as in James i. 15, "bringeth forth;" in Revelation xvii. 17, where "fulfil" stands for different Greek verbs in the same verse.

The Dean's work, notwithstanding its many defects, has been useful in showing the need of a fresh revision of the English New Testament. Whatever may be thought of his capacity or knowledge in matters of textual criticism and Greek translation, his services deserve recognition. It is also creditable to him that he tried to be impartial, without allowing theological prepossessions to override the knowledge of the scholar. In a very few cases perhaps his leanings may be detected; but it is almost impossible to be absolutely impartial. His judgment indeed was not of the highest order. That it lacked fineness of discernment is plain enough from the proposed version of Philippians ii. 6, where "deemed not his equality with God a thing to grasp at" introduces something like an absurdity. "He deemed

not what he had a thing to grasp at!" The insertion of the little word *his* is totally unwarranted, and mars the right version of the words.

Another revision of the common English version was undertaken by a company called "The American Bible Union," and the result of their labour was published in 1872, in different forms.* Here a diplomatic text has been taken, but one much nearer the received than that of Dean Alford. We cannot praise it, for it is unsatisfactory, having good and bad readings in almost equal proportions. On the whole it does not incline to the most ancient with sufficient prominence. A few notes are given, both respecting other readings and renderings. Some are expository. So many important variations are unnoticed that the few given are of little use. As far as we can see, the editors followed no fixed principle in selecting various readings for notice. Thus at Matthew xxiv. 42 it is remarked that many ancient copies read "in what hour," for "in what day;" but the well-attested "only-begotten God" for "only-begotten Son" in John i. 18 is unnoticed. In 2 Peter iii. 9 a note states that some ancient copies have "toward you" for "toward us;" but Mark xv. 28 stands in the text without remark, though undoubtedly spurious. In 2 Peter iii. 16 the various reading in the relative pronoun is unnoticed; and in Galatians iv. 25 the right reading is also unnoticed. So in Ephesians v. 30. In 1 Timothy iii. 16, "God was manifested in the flesh," etc., is the textual version; a note stating that ancient copies have "who was manifested, or which was manifested."

The critical notes contain little information, and are sometimes misleading. Thus at Revelation v. 10 it is remarked that some ancient copies omit "unto our God;" the fact being that only the Alexandrine omits the words. At Matthew xxvii. 34 the received reading is followed;

* The New Testament of our Lord and Saviour Jesus Christ. The common English version, corrected by the final committee of the American Bible Union. Second revision. New York, 1872.

a note saying that *wine* instead of *vinegar* is in some ancient copies. This does not fairly represent the case. The two oldest MSS., besides the Cambridge one, have it, and it is so well attested otherwise as to claim superiority to the common reading "vinegar."

The translation possesses considerable merit. Much attention has been given to the tenses and the article, less to the prepositions. The editors have done good service in their revision labours, by bringing the English nearer the Greek. Their translation presents many improvements upon the received one. With all its excellencies, however, it is marred by serious defects, some of which will cause its rejection by the majority of readers. Thus the word *laptize* is always rendered *immerse*; and John the Baptist is "John the immerser." Good taste alone would counsel no change of this kind—a change which proclaims at once the peculiar views of the authors. It is undesirable to protrude Baptist views in this way into a translation of the New Testament.

There are many errors in the version. A few only can be here noticed. In John xi. 25 "though he be dead" is retained, instead of "though he die;" in Mark iv. 29, "when the fruit permits" is contrary to the Greek verb; Luke xiv. 1, "as he went into the house" should be "when he had come into the house;" 2 Corinthians iii. 18, "as by the Spirit of the Lord" mistakes the sense; 2 Corinthians iv. 4, "that they should not discern the light of the gospel," etc., turns an intransitive verb into a transitive one, and gives it a meaning it has not; Romans vii. 2, "the husband while he lives" should be "the living husband;" Hebrews iii. 4, "He who built all things is God" stands for "It is God who built all things;" Luke xvii. 21, "the kingdom of God is *within* you" for "*among* you;" Ephesians ii. 1, "dead in trespasses and sins" for "by trespasses," etc.; 2 Corinthians ii. 14, "causes us to triumph" instead of "leads us in triumph." Sometimes a wrong translation is in the text and the right in a note, as in 2 Timothy iii. 16, "All Scripture is inspired by God, and is profitable," etc.; 1 Peter i. 17, "call him Father," etc.

The tenses are occasionally mistranslated to the detriment of accuracy. Thus in Acts xxv. 22, "I would also hear the man," etc., for "I could have wished to hear the man;" Galatians iv. 20, "I could wish" for "I could have wished;" John iii. 33, "has set his seal," for "set his seal," etc.; Ephesians ii. 5, 8, "By grace ye are saved" for "have been saved;" Matthew xxi. 23, "when he had come into the temple," instead of "came," etc.

The article is sometimes neglected, producing an incorrect version, as in 1 Thessalonians iv. 6, "in any matter" instead of "the matter;" Revelation xvii. i, "upon many waters" for "the many waters;" Matthew xxi. 12, "sold doves" for "the doves;" John xii. 13, "took branches" for "the branches."

The first feature which strikes a reader will be the use of *immerse* for *baptize*, which grates harshly at times on the ear, especially in such passages as Matthew xxviii. 19, "immersing them in the name of the Father and of the Son and of the Holy Spirit," where the preposition should be *into*. In addition to this, the text translated does not represent either the most ancient or the best one, and is inferior even to Alford's.

In the year 1869 there appeared at Boston, United States, a translation of the New Testament by Dr. Noyes, of Harvard University.* Had this been taken from the eighth critical edition throughout, it might have superseded the necessity of another. But it does not represent the latest and final judgment of the German critic as to the text. It is merely a version of the eighth edition as far as Luke xvii. 9. From that verse to the end of John's Gospel it was made from the second edition of the "Synopsis Evangelica;" the remainder from the seventh critical edition. We have therefore a patchwork which differs often and materially from the mature opinions of Von Tischendorf. No justice is done him by such a procedure, and he is presented unfairly to the English reader, since the

* The New Testament, translated from the Greek text of Tischendorf by George R. Noyes, D.D.

eighth edition does not agree with the seventh, and is much better. This is evident from such a passage as Revelation i. 5, "washed us from our sins in his own blood;" the last edition [reading "loosed us from our sins in his own blood." Even the text professedly translated is not in Matthew viii. 26, "rebuked the winds and the waves;" it should be "the winds and the sea."

The translation of Dr. Noyes possesses much merit, and reads well. It departs from the received version very often, and is paraphrastic. Perhaps it is too free. Literality is sacrificed unnecessarily, as in Colossians iii. 15, "over all these things put on the robe of love;" in Philippians iii. 20, "the country of which we are citizens is heaven." And the author's knowledge of Greek seems not to have been accurate. He has made glaring mistakes. Thus in Matthew ix. 14 the word for "bride-chamber" is rendered "bridegroom;" "companions of the bridegroom" for "sons of the bride-chamber." In Matthew x. 4, "Simon of Cana" is incorrect. The word has no reference to place, but is an Aramaean form or rendering for the Greek of "zealot;" *Simon the zealot*. In Luke viii. 29, "he was about to command" cannot be the sense of the imperfect. It is rather, "he was commanding." In Matthew xxviii. 1, "the sabbath being over" does not express the original. In John viii. 25, the version, "In the first place, I am just that which I speak to you" is erroneous, though Erasmus sanctions it. John xiv. 19 is also wrong, "but ye will behold me, because I live, and ye will live." Romans iii. 8, "and why do you not say, as some slanderously charge us with saying," etc., misapprehends the meaning of the apostle, as does also "in a manner somewhat bold on some subjects," Romans xv. 15. In 1 Corinthians xv. 1, "I declare anew" renders the verb incorrectly, as does "content yourselves," Romans xii. 16. Nor can the loose paraphrase for *καὶ σχήματι ἐνρεθὲς ὡς ἄνθρωπος*, "and in what appertained to him appearing as a man" (Philippians ii. 7) be considered a fair representative of the original. In John iii. 3 the translation is "unless a man be born *again*,"

a note stating, "Possibly, *born from above.*" The textual rendering is wrong, and that which the writer seems uncertain about is the right one, as the use of ἀνωθεν in the New Testament shows. It must be due to carelessness that the singular noun without the article in Matthew xi. 7 is translated "the reeds."

The tenses are usually observed, though not so exactly as in the American Bible Union's Testament. Thus in John xvii. 4, the aorist and the perfect are rendered erroneously, "I have glorified thee, etc., thou gavest me," etc., instead of, "I glorified thee, thou hast given me," etc. In Colossians iii. 25, "he hath done" should be, "he did." In Matthew xviii. 17 the article is twice overlooked, "*the* Gentile and *the* publican." In Luke xxiii. 2, "saying that he himself is the Christ, the King," puts the article where it should not be. And though the note gives two other renderings, all are incorrect. On the whole, the work shows marks of inexactness and looseness; though it is respectably executed.

The notes chiefly consist of references to the passages quoted from the Old Testament, to parallels in the gospels and other renderings. The remarks about other readings are few. Sometimes they are expository. It is probably best to leave the exegetical department to such as treat of it professedly; since a few remarks, and those not always important, are of little use.

The controversies once carried on about the right reading in John v. 7 are now past. They should not have been conducted in the spirit that often prompted them. Griesbach's dissertation on the passage in the second volume of his edition of the Greek Testament published in 1806, may be said to have set aside the claims of the contested words to a place in the epistle, though the words never had any proper authority in their favour. Admirably too did Professor Porson in his letters to Archdeacon Travis discuss the three heavenly witnesses and prove the spuriousness of the place where they are. This he did before Griesbach's dissertation appeared, for his letters were collected and enlarged in

1790. His summing up deserves to be quoted. "In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek MSS. except two; one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate; and even from many of the best and oldest MSS. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth and most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still *genuine*, no part of scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries, miraculously to banish the finest passage in the New Testament from the eyes and memories of almost all the Christian authors, translators, and transcribers." But a cardinal proof in favour of the doctrine of the Trinity could not be easily surrendered, and therefore the defenders of it fought persistently in the face of testimony which could not but overwhelm them in the end. Burgess, Hales, and their coadjutors continued to write in favour of its authenticity, as if "faith in the Holy Trinity" depended on the disputed clause. Now that the spuriousness of the passage is acknowledged by all, we are saddened by looking back at the waste of time and labour over it, and observing the bitter spirit exhibited by some of the champions in the cause of truth.

The dispute about 1 Timothy iii. 16 has also terminated against the reading "*God* was manifested in the flesh," etc. Since it was clearly ascertained that $\acute{\omicron}\varsigma$ is in the text not only of the Alexandrian MS., but of the Sinaitic and Ephraem (\aleph and C); since both Lachmann and Tischendorf have edited it in their texts, the point has been settled. Here again the critical sagacity of Griesbach led him to the true reading, which he established with his usual ability in the *Symbolæ Criticæ*, and subsequently in the note to the passage in the second edition of his Greek Testament. Abused as he was by Dr. Hales and others, he adhered to

his first judgment, with the consciousness of having truth on his side. It mattered not that Dr. John Jones "engaged to show his incompetence as a critic and his want of fidelity as a collator of the ancient copies;" that he pronounced the new reading "neither good sense nor good Greek," it was impossible to stop the progress of sound criticism by unfounded assertions or pointed suspicions. We ourselves can remember some of the combats waged over the word; the republication of Sir Isaac Newton's observations upon it, and the rejoinder it called forth under the title, "Sir Isaac Newton and the Socinians foiled in the attempt to prove a corruption in the text, 1 Timothy iii. 16." Happily this kind of warfare is also past. When orthodoxy and heterodoxy come into close collision, calm reasoning necessarily suffers.

Other passages have now been eliminated from the genuine text, such as John vii. 53—viii. 11, containing the story of the woman taken in adultery; John v. 3, 4, about the angel troubling the pool; the doxology of the Lord's Prayer in Matthew vi. 13; the three clauses of the same prayer in Luke xi. 2-4, viz. "who art in heaven," "thy will be done as in heaven so in earth," "but deliver us from evil;" the statement of Peter to the eunuch and the latter's confession of faith before baptism in Acts viii. 37. These will return no more to form an integral part of any critical text. Others are scarcely settled as yet, as Mark xvi. 9-20, though general opinion inclines to the rejection of this passage, and Von Tischendorf asserts that it was not written by Mark, after giving the evidence for and against it fully. But as Irenæus already knew it, the opponents of its authenticity admit that it was an early appendix to the gospel. They hold it to be canonical, *i.e.* pronounced such by the authority of the universal Church. Not only so, but orthodox impugners of the passage call it "genuine and inspired, an addition that ought as much to be received as part of our second gospel, as the last part of Deuteronomy is received as the right and proper conclusion of the books of Moses;" and say that it "has ever been regarded as possess-

ing the same canonical authority with the three gospels." If this language be taken in its natural sense, the section has the same authority and value as the rest of the gospel, though it was not written by Mark. But was the whole gospel with this exception written by that evangelist? Are we not as much in the dark about its authorship, as far as the present character and form of the gospel are concerned, as we are about the section in question? The appendix has been called "inspired," which is explained as meaning, "the Holy Ghost was its author;" but there is no evidence that "the Book of Mark," with or without the section, "was received as authoritative by the Apostolic Church."

As to the text, Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," it may be considered all but settled among Biblical critics that the reading "feed the church of the Lord," which both Lachmann and Tischendorf edit, is the original one. It is not indeed in the Vatican and Sinaitic MSS., yet other considerations outweigh these valuable authorities. "The blood of God" could hardly have emanated from the author of the Acts, much less from Paul himself; though it would not have created surprise at a later time of the Church. Von Tischendorf's note on the diversities of reading here is an excellent example of critical fulness and fairness, contrasting very favourably with the reasonings of Dean Alford in his Greek Testament, which are weak and perverted. The reading "church of God" (τοῦ Θεοῦ) is rejected not merely by Lachmann and Tischendorf, but by De Wette and Meyer. Though it is a Pauline phrase, and "church of the Lord" an un-Pauline one, the circumstance is favourable to the supposition that the unusual was altered into the usual form. But the context, in which *blood* is associated with *God*, is adverse to the common reading. By it an idea is presented too strong and gross.

It has been often remarked that our English translators

were negligent in their treatment of the article, inserting or omitting its English equivalent arbitrarily. Yet it is important to observe and mark its use. We do not suppose that the sacred writers employed it according to definite rules, or with the precision of Attic Greeks. They had regard to perspicuity and distinctness. In other cases they were influenced by prevailing habit or their own pleasure. But whatever may be their usage, it is desirable to reproduce it in English, as far as the idioms of the two languages will allow, and the exact sense requires. The importance of the article might be illustrated by the use made of it by Mr. Sharp, whose positions, as explained by Bishop Middleton, have been supposed to be settled. The rules in question affect the doctrine of Christ's divinity, which the article employed in certain ways with *θεός, κύριος, δεσπότης* is thought to imply, and therefore the received version has been altered. But it is undesirable to enter upon such a topic here. Strivings about words and grammatical subtleties are not the best weapons in defending cardinal doctrines. And the observations of Mr. Winstanley, with the best critical readings, have shaken the positions laid down by Mr. Sharp, though the latter were held by respectable scholars like Mr. Rose. Theological, should be kept apart from linguistic considerations. Believing that the translators were generally right, we have followed them in the passages in question, such as Titus ii. 13, where they do not render "that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ," as Middleton recommends, but, "the glorious appearing of the great God and our Saviour Jesus Christ." A comma after the "great God" makes all plain, and this we have put, as it is in the edition of 1611.

The translators of the received version are often incorrect in regard to the article, as in Romans xiii. 19, "the wrath," a phrase distinctive and often used in the New Testament; John vii. 51, "judge the man." In these and a multitude of other instances the article was not rendered. In other cases it has been inserted without authority from the

original, as in Acts xvii. 23, "to the unknown God" instead of "an unknown God;" Philemon 9, "Paul the aged" for "Paul, an aged man." The expression \acute{o} $\nu\iota\acute{o}\varsigma$ $\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$ or $\nu\iota\acute{o}\varsigma$ $\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$ is difficult, because much depends on the speaker who uses it. In some places we must translate "the Son of God" even where $\nu\iota\acute{o}\varsigma$ wants the article; but this does not apply to the majority of examples, such as Matthew xxvii. 54, where we translate "This was a Son of God" or "God's Son;" nor to Matthew iv. 3, "if thou art God's Son." The article with $\nu\acute{o}\mu\omicron\varsigma$, *law*, in the epistles to the Romans and Galatians especially, requires much attention, because its presence or absence indicates what is meant by the term; either *law* generally, every revelation forming a rule of life; or the Mosaic law in particular. Where the latter is the meaning, the article is mostly prefixed; where the former, it is usually absent. But the exceptions are not few. Thus in Romans iii. 19, 20, "We know that what things soever the law says, it speaks to them who are in the law: that every mouth may be stopped and all the world may become guilty before God. Because by works of law shall no flesh be justified in his sight; for through law comes a full knowledge of sin." Meyer does not adequately explain the last verse, because it refers to abstract law. So too Galatians iii. 10, "As many as are of works of law are under a curse; for it is written, Cursed is every one that continues not in all the things written in the book of the law to do them."

In some cases a decision as to the proper rendering of a substantive without the article may be somewhat doubtful, as in the case of Hebrews i. 3, where we are inclined to put "an effulgence of the glory and an express image of his substance," and similarly in Colossians i. 15, "an image of the invisible God," etc., notwithstanding Middleton's rule about the substantive verb necessarily causing the omission of the Greek article in the predicate; a rule which is violated in Matthew xvi. 16 and in xxvii. 11. The sense is not materially affected whether the indefinite or definite article be used in these examples, for the former need not imply a plurality.

We have endeavoured to follow the tenses as nearly as possible, even where the literal rendering of them appears somewhat awkward in English. They are a part of the usage peculiar to the original writers, and show their method of expressing time, especially in the epistles, the fourth gospel, and the Apocalypse; for the synoptical gospels have been written over more than once, and each is a growth. In the received version the aorist and perfect are often confounded, as in Luke i. 1, "many *have taken* in hand" for "*took* in hand;" and i. 3, "thou *hast been* instructed" for "*wert* instructed." So also the imperfect is rendered like a perfect in Luke ii. 48, "have sought thee." The true sense is often impaired by erroneous renderings of the tenses, as in John xi. 25, "though he were dead" instead of "though he die;" Romans v. 15, "if through the offence of one many be dead" instead of "if by the trespass of the one the many died." Different writers employ occasionally different tenses in describing the same thing, as in Matthew xxi. 20 and Mark xi. 21, where the former has the aorist, "withered," the latter the perfect, "has withered," or "is withered." Such minute particulars should not be neglected. A harmonizing tendency has sometimes been prejudicial here, as in Matthew xiv. 3, where the aorist is erroneously rendered by a pluperfect, "had laid hold on John and bound," etc.; and John xviii. 24, where the aorist is rendered by the pluperfect, "had sent him," etc. So Mark xvi. 2 has in the received version "at the rising of the sun" contrary to the aorist tense, "after the sun rose."

In Matthew xiii. 24, xviii. 23, xxii. 2, at the beginning of several parables we have retained the proper aorist meaning of *ὁμοιῶθη*, "was likened," where the English version has the present, "is likened;" supposing that the tense implies a previous narration of the parables before they assumed their present forms and places. In John xv. 6 the aorist is singular along with the present, "if any one abide not in me, he was cast out," etc.; but it may be justified, perhaps, by the explanation of Winer, *the not abiding has this as the instantaneous consequence*. It is

undesirable to use the past here, as the sense is expressed sufficiently well by the English present *is cast out*, co-ordinate with *abide*. So the aorist ἐμερίσθη after the present ἐκβάλλει in the context, must be rendered *is divided*, Matthew xii. 26. The same remark applies to ἠνέδοκῆσα in Matthew iii. 17 and elsewhere. The connection and the sense control the translation in these and other respects, causing departure from rules.

The subject of uniformity is one on which much might be written. It is certainly desirable to translate the same word or phrase in the same manner as far as possible. Capricious alterations of the same word in the same verse, paragraph, or writer should be avoided. The English translators often transgressed in this matter, and that purposely, according to their preface, where they say, "we have not tied ourselves to an uniformity of phrasing, or to an identity of words." The importance of aiming at such uniformity is obvious. We have kept it in view throughout the entire work. Many departures from the received version have originated in this endeavour, where there was no other reason for change. Perhaps it will be thought that the attempt has been carried too far in some cases. But it is worth the labour involved. To render the same word or phrase in exactly the same manner throughout the whole of the New Testament is a desirable thing. Yet there are many limitations.

Words have various senses, and therefore they cannot be translated by identical terms. Thus πᾶς denotes both *son* and *servant*; and it is sometimes uncertain which is meant, as in Matthew viii. 6, 8, etc., where Strauss, followed by Alford, understands *son* or *boy* rather than *servant*, though the latter is far more probable. So γῆ signifies *the land of Israel* or *the earth* generally, rendering it doubtful at times which is intended, as in Matthew v. 4, where some restrict it to the promised land, in conformity with the Jewish conception of the Messianic kingdom; while others suppose that Christ generalizes as well as spiritualizes the idea, so that *earth* agrees better with His teaching. So

in Matthew xxvii. 45, the same word is differently understood, *over all the land*, or *over all the earth*; the former adopted by Olshausen, and the received version; the latter, which seems to us the right sense, by De Wette and the Dutch New Testament.*

Another modification of uniformity is caused by the variety of writers in the New Testament volume, each having his own style and diction. The Apostle Paul, for example, has his characteristic modes of thought and vocabulary; John has another in the Revelation. The fourth gospel has also its abstract, symbolic, philosophical phraseology. Thus we find in the latter that the devil is called *the ruler of this world* (xii. 31, xiv. 30, xvi. 11), a phrase not used in the Synoptists, where *the devil* or *the evil one* occurs; while Paul speaks of "the god of this world," and the Ephesian writer of "the ruler of the power of the air." The fourth gospel applies to Christ *ὁ μονογένης υἱός*, *the only-begotten Son*; Paul, *πρωτότοκος πάσης κτίσεως*, *the first-born of every creature*; the former more metaphysical than the latter, and conveying a higher idea. The fourth gospel has *ἐν τῷ ὀνόματι*, *in the name*; whereas the Synoptists use *ἐπὶ τῷ ὀνόματι*, *upon the name*, more frequently. The verbs *ἑώρακα* and *θεῶσθαι* are not in the Apocalypsé, though common in the fourth gospel. It is instructive to note the way in which a writer who copies another varies his phraseology, as the author of Peter's second epistle does that of Jude's, changing *σπιλάδες* into *σπίλοι*, and *ἀγάπαι* into *ἀπάται*; or as the author of the Ephesian epistle has "the redemption through his blood, the forgiveness of trespasses," for the Colossian, "the redemption, the forgiveness of sins" (Ephesians i. 7 and Colossians i. 14). The verbal distinctions between the Synoptists in narrating the same occurrences or reporting the same sayings, illustrate this feature. That it did not depend on the mere pleasure of the writers is apparent from many examples. Their conceptions shaped

* Het Nieuwe Testament, van wege de algemeene synode der nederlandsche hervormde kerk op nieuw uit den grondtekst overgezet. 1868.

their language. Their ideas, purposes, and objects influenced it considerably.

It is not without design that the fourth gospel never uses *αἰὼν* in the way that the other evangelists do, meaning *a period of the world* or *an age*, time being distinguished into two such periods, *ὁ αἰὼν οὗτος* and *αἰὼν ὁ μέλλων* or *ἐρχόμενος*, but has instead the idea of two *worlds*, the latter being the heavenly home. Nor is it an accidental thing that the same gospel employs *τέκνα* where men are spoken of as the children of God, not *υἱοὶ*, *sons*; though both are applied to them by the other New Testament authors. Christ Himself is *the Son* of God in a high and peculiar sense; and He gives believers the authority or privilege of becoming *τέκνα τοῦ Θεοῦ* (John i. 12), "*children* of God."

The idioms of the Greek and English languages are also a limit to uniformity of translation. Thus it is impossible to translate *γίνομαι* even in the same tense, in the same manner. The same remark applies to a number of words of frequent occurrence, such as *ἴστημι* and its compounds, *λέγω*, *λόγος*, *ἔρχομαι* and its compounds, *ἀγγέλλω* and its compounds. The Hebraized form of the New Testament Greek contributes to the difficulty of finding the same equivalent English for it in every case. Thus we have *ὁμολογεῖν* followed by a preposition with the dative *confess me* or *him* (Matthew x. 32; Luke xii. 8); and the same verb followed by a simple dative in Hebrews xiii. 15, *giving thanks to* or *praising*, not *confessing*.

In some cases the fact of written sources having been used by a writer, or the mode in which a work current in his name grew into its present form, creates difficulty in carrying out an identity of English words and phrases. This appears from the expressions applied to the resurrection of Christ, *ἀναστῆναι*, *ἐγερθῆναι* with *μετὰ τρεῖς ἡμέρας*, *ἐν τρίτῃ ἡμέρᾳ*. Jesus, speaking of His resurrection, announced to His disciples that "he would rise again after three days," *μετὰ τρεῖς ἡμέρας ἀναστήσομαι*. These expressions were subsequently altered, the first into *ἐν τῇ τρίτῃ ἡμέρᾳ*, *on the third day*; the second into *ἐγερθῆναι*, *to be raised*. Both

forms appear in the gospels. A translator must not render the passive verb like the intransitive one, *to be raised* instead of *to rise*; but this precaution has been often neglected.

The efforts of modern scholars, at the head of whom is Winer, have contributed much to precision of exposition founded upon the language of the New Testament. They have vindicated for the writers an exactness little inferior to that of the classical writers. Tenses, moods, prepositions, particles, have been made conformable to the idiom of profane authors. Grammatical interpretation has performed good service in the hands of critics conversant with classical literature, especially in its minute distinctions and niceties. Fritzsche, Meyer, and A. Buttmann have thrown great light on the verbal peculiarities of the Hellenistic language. In this country a few have pursued the same path, following out the subject as far as possible, and finding intentional or appropriate usage in every phrase or word. But Winer and his school have gone to an extreme. The sacred writers were not so studious or careful in the selection of their phraseology as is implied in these laboured explanations. The tenses themselves are used loosely in not a few instances, as are the prepositions and conjunctions. Constructions are negligently formed. The authors were not so intent on words as ideas. This is especially applicable to the Apostle Paul, whose temperament and habit of dictation were alien to precision of language or the selection of accurate words. Mere linguistic acuteness may bring more exactness out of the writers than they dreamt of. The article, prepositions, and particles may be made to illustrate artificial rules which have originated in the minds of later scholars. Compound words may be given an intensive force over above the simple ones, which they do not bear. It makes no real difference of meaning whether the verb βαπτίζω have εἰς τὸ ὄνομα, or ἐν τῷ ὀνόματι, or ἐπὶ τῷ ὀνόματι after it. The variety of construction was not meant to mark distinctions of sense. Nor had the writer any subtle distinction in his mind when using the words

about John the Baptist, ὁ καιόμενος καὶ φαίνων, "the lamp that burns and shines," as if he intended to mark by the first epithet that his light was not inherent but borrowed, "*the lamp that is lighted, and then shines.*" The participles are all but synonymous, "the lamp *that burns and shines*" (John v. 35). To some extent therefore the grammar and syntax of the New Testament authors are loose. They were not careful of constructions and phrases. With the exception of Paul and Luke, they were not educated men. Writing was not their main occupation. They were speakers and preachers, heralds of the cross, not biographers or letter-writers. Theirs was a higher mission than that of ordinary authors. They were not so familiar with Greek as to write it with precision, besides being under the necessity of adapting it to new ideas, or making new words. Hence grammarians should beware of seeking conscious reasons for peculiarities of diction in the New Testament; studied refinements expressive of shades of thought. Here sound judgment will prevent the expositor from going to an extreme; though scholars trained in classical Greek are too ready to carry into the Hellenistic dialect the precision they are accustomed to look for or find in the former.

Amid all the modifications of exactness and uniformity, it is still desirable to observe the varieties of the writers, and to reproduce them in a translation. The same words and phrases should have identical representatives as far as allowable. It is undesirable to translate the same word in the same verse differently, as in John xix. 12, where *release him* and *let him go* represent the same Greek word; or in epistles of the same author, as *I certify*, Galatians i. 11, and *I declare*, 1 Corinthians xv. 1. For the sake of uniformity we have rendered χρῆστος in Matthew xi. 30 "good," as it is done in some other places in the received version, believing that it is universally suitable. Similarly μενούργει is translated throughout "nay rather," or with ἀλλὰ in Philippians iii. 8, "nay but rather." So ἐφ' ᾧ has been uniformly rendered *inasmuch as*, which suits the different passages it occurs in—Romans v. 12; Philippians iii.

12; 2 Corinthians v. 4—though we are aware that Rothe and Baur argue in favour of the meaning, *on the supposition that, on the condition that.*

Sometimes uniformity is unavoidable where it is not desirable. Necessity constrains us to render different Greek words by the same equivalents. In this case the mere English reader loses the full effect of the original, and possibly an argument bearing on diversity of authorship. For example, Christ is called *the Lamb* in the Apocalypse and fourth gospel; but the Greek word is not the same in both. So κρίσις and κρίμα are rendered by the same word *judgment*; though they are not synonymous. The latter is used but once in the fourth gospel; the former often. Ἀληθής and ἀληθινός both mean *true*, and we are obliged to be satisfied with that adjective for them as applied to God in the fourth gospel and Apocalypse, though they have a different sense in the two works, as Lücke has shown. The English *parable* must also stand for παραβολή and παροιμία; the latter occurring only in the fourth gospel, in this sense, and different from the former. Thus distinctions are concealed from the English reader.

Whatever circumspection may be used by a translator; whatever knowledge of the Greek Testament he may have; though his acquaintance with its language and critical expositors be extensive and his judgment mature, he meets with difficulties which he cannot resolve with certainty. Obscure passages exercise his ingenuity. Ambiguous constructions perplex his mind. Though he examine cautiously and carefully he will not feel confident that he has arrived at the right translation. And this confidence will be lessened by seeing the discordant opinions of those who have gone before him; different renderings of the same words by the ablest critics and lexicographers. The present writer, like his predecessors, has often hesitated and lingered over passages, perceiving their difficulty and unable to attain certainty respecting them. He has weighed the respective values of the views entertained about them by the most critical expositors, without satisfaction, or help towards a

safe conclusion. In such instances he could do no more than use his best judgment, leaving others to decide how far he has succeeded. One thing he can say with truth, that he did not allow any theological bias to influence his translations. Such as they are, dogmatic prepossessions did not shape them. The sacred writers have been allowed as far as possible to state in English their own ideas, not any that may be peculiar to the translator. Avoidance of dogmatic partiality has been a paramount duty with the author. When he sees that in some Greek Testaments of considerable pretensions, the very citation of critical authorities is tinged with unfairness in the interest of a creed, he is all the more on his guard against such influences, dishonouring as they are to the God of truth.

We shall now direct the reader's attention to a few passages where peculiar embarrassment was felt, and conclusions were arrived at very slowly.

John viii. 44, ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Here αὐτοῦ is understood to refer to ψεῦδος, the lie, and this perhaps is the most usual construction, which having been adopted by Origen, Euthymius, and Theophylact, is followed by Lücke and De Wette. Another explanation refers αὐτοῦ to the liar ψεύστης, so that the translation is, "his (the liar's) father." This is followed by Meyer, and by Späth in the *Protestanten-Bibel neuen Testaments*. Scholten's explanation is not clear or satisfactory. The two leading expositions are harsh and unnatural. They may perhaps be justified on philological grounds; but neither is the obvious and natural translation. It seems to us that any scholar looking at the Greek for the first time, and not thinking how the meaning affects theological beliefs, would render it as we have done, "and so is his father." Such is the natural sense of the original words; and Lachmann assents without hesitation. What then? Should we resort to conjecture and change ὅταν into ὅς ᾧν, as has been suggested? The text of the New Testament hardly needs or admits of

conjecture. Such remedy is unnecessary. The words intimate that the father of the devil was a liar as well as himself. But Meyer objects that this is an old heretical explanation; and that a father of the devil is foreign to the New Testament. Both statements have little weight. A heretical explanation may sometimes be right; and there are in the fourth gospel both ideas and phrases which do not occur in other parts of the New Testament. This late gospel has its own peculiarities. Several of the Fathers intimate that Gnostic sects held the *demiurge* to be the devil's father. Nor was such belief peculiar to Gnostics; some orthodox Christians appear to have had it also. Jerome's language implies that the opinion about the devil's father existing in the words was widely spread. Cyril of Alexandria understood καὶ ὁ πᾶτήρ αὐτοῦ as we have translated; though his interpretation is peculiar. According to Epiphanius, the Archontici supposed the demiurge to be the devil's father, which Augustine calls a detestable error of the Manicheans.

The important passage in the Epistle to the Philippians ii. 6-8, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," we have endeavoured to translate according to the Greek words employed in it, apart from theological questions. The immediate object of ἡγήσατο is τὸ εἶναι ἴσα Θεῷ; "he did not think the being equal with God," a ὑπαγμὸς, a *thing to be eagerly grasped at*. Equality with God was not an object of ambitious self-exaltation. It is generally admitted that the received version is erroneous; and the rectifications of it are various. Our present purpose precludes a full discussion of the meaning. Those who wish to see how the whole has been interpreted may consult the commentaries of De Wette and Meyer, where different results are arrived at; or the "Entwicklung des Paulinischen Lehrbegriffes"

of Usteri, where the passage is also discussed. In England the words will continue to be explained in accordance with the views of Christ's person previously entertained by the persons commenting on it. They will be considered in a controversial aspect avowed or assumed, instead of a purely scientific view. The main points are, whether ἐν μορφῇ Θεοῦ refers to Christ's precarnate or incarnate state; and whether μορφή is equivalent to φύσις or οὐσία, or at least implies φύσις. We do not think that μορφή (form) is here used in the sense of *specific character*, in whatever way Plato and Aristotle may have explained the word. That it is the same with φύσις or οὐσία, as Schleusner explains it, cannot be rightly maintained. The expression is nearly equivalent to εἰκών, *image*, in Colossians i. 15 referring to the fulness of divine power and perfection belonging to Christ, which was neither displayed to the utmost nor ambitiously paraded. He did not therefore catch at equality with God, but humbled Himself. The whole passage probably refers to the historical Christ. If the meaning be assigned, "though he pre-existed in the form of God, yet he looked upon equality with God as a prize which must not slip from his hand, but he emptied himself," etc., etc., something is put into the words which the sacred writer did not think of. The ἀρπαγμὸς is not "a prize he is supposed to have," but a thing he is supposed to grasp at and therefore has not. Wilke says correctly, "non rem sibi cupide arripiendam duxit." We object to the meaning "prize" given to the word in question; and still more to the rendering "he did not treat his equality with God as a prize to be greedily clutched and ostentatiously displayed." The sacred writer had not the conception of the nature of Christ which this paraphrase introduces into his epistle. Modern belief educes its own ideas out of a passage cast in a different mould. The English translation, "thought it not robbery to be equal with God," seems to have been taken from Luther's, "hielt er's nicht für einen Raub, Gott gleich sein;" which again follows the Vulgate, "non rapinam arbitratus est esse se aequalem Deo."

Another passage which caused the writer considerable perplexity is Luke xviii. 14, where Von Tischendorf reads $\eta\ \gamma\grave{\alpha}\rho\ \epsilon\acute{\kappa}\epsilon\iota\nu\omicron\varsigma$. Had he put the mark of interrogation at the end, we should have rendered the words with Winer, "or was it then the other?"; but the editor meant it to be taken "rather indeed than the other." The reading of the place is not certain. Lachmann has $\pi\alpha\rho'\ \epsilon\acute{\kappa}\epsilon\iota\nu\omicron\nu$, "beyond the other," which removes the difficulty. But though this has the support of \mathfrak{s} , B, L, it looks like a correction to facilitate the sense. It is much easier to explain the origin of $\pi\alpha\rho'$ than $\gamma\grave{\alpha}\rho$. Meyer indeed resolves the latter into a transcriber's mistake, but this is improbable, because it is in a number of different MSS. On the whole, the difficult reading is preferable to the easy one, in this instance as in others. The $\eta\ \epsilon\acute{\kappa}\epsilon\iota\nu\omicron\varsigma$ which De Wette prefers, is too feebly supported by testimony. The expression is unusual in Greek. We have not been able to find an example of it elsewhere, though the new Paris edition of Stephens's Thesaurus has been examined under η . Perhaps it would have been better to make it interrogative, "was it then the other," *i.e.* who was justified; but even that is uncommon, though agreeable to Hermann's theory.

In 1 Timothy iii. 16, where the English version has "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," there is a little difficulty in connecting the true reading $\omicron\varsigma$ with the preceding context, and this was formerly urged against the pronoun. The "new" reading, it was said, "is neither good sense nor good Greek." In order to justify it, it was proposed to put a parenthesis, so that *who* ($\omicron\varsigma$) might be referred to "the living God;" "The church of *the living God* (the pillar and ground of the truth and incontrovertibly great is the mystery of godliness) *who* was manifested," etc. Others translated $\omicron\varsigma$ *he who*, *i.e.* he who was manifested in the flesh, was justified in the Spirit, etc. This translation might be defended, if *he who* be considered a kind of ex-

clamation, "he who was manifested in the flesh, was justified in the Spirit, was seen of angels," etc., etc.; notwithstanding the assertion of the Nolans, the Bloomfields, and the Joneses. But it does not appear to be the correct version of the pronoun in the place before us. The awkwardness of the connection arises from the fact that the passage is taken from a hymn of the apostolic Church, as appears from its structure and parallel members. Being a liturgical insertion, it is loosely appended to the preceding context. We have therefore supplied *in him* to connect it with what goes before; "the mystery of godliness *in him* who was manifested in the flesh," etc., etc.

The text of Tischendorf, which is identical with Lachmann's in 2 Timothy iv. 1 is attended with much difficulty. Though the verb *διαμαρτύρομαι* occurs in both epistles to Timothy as well as in other parts of the New Testament, its usage does not exactly determine the sense of the present place. In 1 Timothy v. 21 it is followed by *ἴνα* with the subjunctive of a verb; and in 2 Timothy ii. 14 by *μη* before an infinitive. The lexicons give no aid. Wilke attributes to it the sense *beseech* both here and in the other parts of the pastoral epistles where it occurs, proceeding on the supposition that it governs no case, as in the received text where *κατὰ τὴν ἐπιφάνειαν αὐτοῦ*, κ. τ. λ. appears instead of *καὶ τὴν ἐπιφ.* We have found no satisfaction in the explanations of De Wette and Huther. The most natural construction is to take *τὴν ἐπιφάνειαν* and *τὴν βασιλείαν* as accusatives governed by the verb *διαμαρτύρομαι*, especially as the same verb has the accusative after it in the Acts: "I testify both his appearing and his kingdom." But the accusatives are far separated from the verb; the *καὶ* before the first is awkward; and the testifying of or to a future event is far-fetched. The whole phraseology does not look like Paul's, nor do we suppose it his.

The present version originated in one of the conversations which the writer had with Von Tischendorf in the summer of 1872. That scholar had just completed the publication

of the eighth critical edition, contemplating no future one because his best efforts and mature judgment had been expended on the finished volumes. Having prepared a text for scholars, he naturally wished it to be read by all English-speaking people, and asked the translator to make it accessible to that large class who do not know Greek. Feeling the arduousness of the task, the latter hesitated, but finally consented to gratify a friend whom he loved; and some arrangements were made at the time for its immediate performance. But difficulties arose. Von Tischendorf was struck down and compelled to cease from mental occupation. Affliction came upon the present writer also, who was visited with irreparable loss. The translation was interrupted by this bereavement and by a subsequent sojourn in Italy. But it was never abandoned. Though prosecuted slowly, the author felt himself bound by a principle of honour to perform his promise. It has been a solace in affliction, a relief from the fruitless indulgence of regrets, an engrossing employment amid lonely longings for the society of the just made perfect. Our friend, alas, is not here to see the completed work. Had he lived, he would have written an Introduction to accompany the present one. But his ideas generally coincided with those of the translator; and he would have expressed little that has not been said here. His preface would have related to the text he finally edited, whose antiquity he put on a par almost with originality; for his opinion was that the text of the second century is presented in substantial integrity.

Let it be remembered that a translation of the New Testament is capable of successive revision. It does not come from the maker of it at once as perfect perhaps as he can produce it. It is always touched and retouched by the fastidious scholar. Like a dictionary, it admits of amendments conformed to the increasing knowledge or taste of the writer. In the brief period of human life a man can only carry out his ideal partially. It is some satisfaction to the writer that he has tried to fulfil the purpose of his departed friend; and he indulges the hope

that Von Tischendorf may be pleased even now with the thought that the Greek text over which he spent many toilsome years circulates in the English tongue, bearing the sacred words current in the church of the third century into the dwellings of the humble, putting the plain reader on the same platform with the scholar, and inspiring him with confidence in records whence he draws the sustenance of the soul. May many be strengthened by the words and spirit of Jesus, in their aspirations after the blessed life!

May, 1875.

EXPLANATION OF CERTAIN THINGS IN THE TEXT
OF THIS VERSION.

Words included in brackets show that their authenticity is doubtful.

Quotations from the Old Testament are printed in italics.

The term *δηνάριον*, which the received version renders *penny*, is here translated *denarius* because no proper equivalent exists in English. Its worth was about seven pence halfpenny. The value of money, however, is so different at different times that it is impossible to give an exact idea of a coin current in one age by another belonging to an age in which things bear other proportions. A Roman penny might have been equal in value to forty pence now.

The *ἀργύριον*, or *piece of silver*, *silverling*, was the Jewish shekel, equal in value to two shillings and sixpence.

δίδραχμον has been rendered half-shekel, to which Jewish coin it was equivalent in the times of the New Testament. It was equal to one shilling and three pence.

ἀσάριον is translated *penny*, being the tenth part of a denarius, and therefore approaching a penny in value.

λεπτόν, or *mite*, was the smallest Jewish coin, equal to three-eighths of a farthing.

στατήρ, or *stater*, was equal to four drachmae, about two shillings and sixpence.

ERRATA.

In Luke xxii. 26, for "but ye not so," read "but ye are not so."

In John x. 29, for "My Father, who has given them to me, is greater than all," read "That which the Father has given me is greater than all."

ACCORDING TO MATTHEW.

Book of the generation of Jesus Christ, son of David, CH. I.
son of Abraham. Abraham begat Isaac, and Isaac begat 2
Jacob, and Jacob begat Judah and his brethren, and 3
Judah begat Pharez and Zarah by Tamar, and Pharez
begat Hezron, and Hezron begat Ram, and Ram begat 4
Aminadab, and Aminadab begat Nahshon, and Nahshon
begat Salmon, and Salmon begat Boaz by Rahab, and 5
Boaz begat Obed by Ruth, and Obed begat Jesse, and 6
Jesse begat David the king, and David begat Solomon by
the wife of Uriah, and Solomon begat Rehoboam, and 7
Rehoboam begat Abijah, and Abijah begat Asa, and Asa 8
begat Jehoshaphat, and Jehoshaphat begat Joram, and
Joram begat Uzziah, and Uzziah begat Jotham, and 9
Jotham begat Ahaz, and Ahaz begat Hezekiah, and Heze-
kiah begat Manasseh, and Manasseh begat Amon, and
Amon begat Josiah, and Josiah begat Jeconiah, and his 11
brethren at the time of the captivity in Babylon. And 12
after the captivity in Babylon, Jeconiah begat Salathiel,
and Salathiel begat Zerubbabel, and Zerubbabel begat 13
Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,
and Azor begat Zadok, and Zadok begat Achim, and 14
Achim begat Eliud, and Eliud begat Eleazar, and Eleazar 15
begat Matthan, and Matthan begat Jacob, and Jacob begat 16
Joseph, the husband of Mary, of whom was born Jesus
who is called Christ. So all the generations from Abraham 17
to David are fourteen generations, and from David to the
captivity of Babylon fourteen generations, and from the
captivity of Babylon unto the Christ fourteen generations.

18 Now the generation of Jesus Christ was in this manner.
When his mother Mary was betrothed to Joseph, before
they came together she was found with child by the Holy
19 Spirit. Now Joseph her husband, being righteous and
not willing to make an example of her, wished to put her
20 away privately. But while he thought on these things,
behold an angel of the Lord appeared to him in a dream,
saying, Joseph son of David, fear not to take to thee Mary
thy wife: for that which is conceived in her is of the Holy
21 Spirit. And she will bring forth a son, and thou shalt call
his name Jesus; for he shall save his people from their
22 sins. Now all this is come to pass that it might be
fulfilled which was spoken by the Lord through the prophet,
23 saying, *Behold the virgin shall be with child and shall bring
forth a son, and they shall call his name Emmanuel, which*
24 *is being interpreted, God with us.* And Joseph arose from
sleep, and did as the angel of the Lord commanded him,
25 and took unto him his wife. And he knew her not till she
brought forth a son; and he called his name Jesus.

CH. II. Now when Jesus was born in Bethlehem of Judaea,
in the days of Herod the king, behold magi from the east
2 came to Jerusalem, saying, Where is he that was born
king of the Jews; for we saw his star in the east, and
3 came to worship him? When king Herod heard, he was
4 troubled, and all Jerusalem with him. And having gathered
together all the chief priests and scribes of the people, he
5 inquired of them where the Christ should be born. And
they said to him, In Bethlehem of Judaea, for thus it is
6 written through the prophet, *And thou Bethlehem, land
of Judah, art by no means least among the princes of Judah,
for out of thee shall come forth a governor, who shall*
7 *shepherd my people Israel.* Then Herod, when he had
privately called the magi, inquired accurately of them the
8 time of the star's appearance. And he sent them to
Bethlehem, and said, Go and search diligently for the
child; and when ye have found him tell me, that I too
9 may go and worship him. When they heard the king
they departed; and lo, the star which they saw in the east

went before them till it came and stood over where the child was. When they saw the star they rejoiced with 10 exceeding great joy. And having come into the house, 11 they saw the child with Mary his mother, and fell down and worshipped him; and having opened their treasures, they offered him gifts, gold and frankincense and myrrh. And being divinely instructed in a dream not to return to 12 Herod, they withdrew to their country by another way.

But when they withdrew, behold an angel of the 13 Lord appears in a dream to Joseph, saying, Arise and take the child and his mother, and flee into Egypt, and remain there till I tell thee; for Herod is about to seek the child to destroy him. And he arose and took the child and 14 his mother by night, and withdrew into Egypt, and was 15 there till the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, *Out of Egypt I called my son.*

Then when Herod saw he was mocked by the magi, he 16 was exceedingly angry, and sent forth and slew all the male children in Bethlehem and in all its borders, from two years old and under, according to the time which he had accurately learnt from the magi. Then was fulfilled what 17 was spoken through Jeremiah the prophet, saying, *A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not.*

But when Herod was dead, behold an angel of the Lord 19 appears in a dream to Joseph in Egypt, saying, Arise 20 and take the child and his mother, and go into the land of Israel; for they are dead that sought the child's life. And 21 he arose and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus 22 reigned over Judaea in place of his father Herod, he was afraid to go thither; and being divinely instructed in a dream, he withdrew into the parts of Galilee. And he 23 came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, *He shall be called a Nazarene.*

CH. III. In those days comes John the Baptist preaching in
2 the wilderness of Judaea, saying, Repent, for the kingdom
3 of heaven is at hand. For this is he that was spoken of
through Isaiah the prophet, saying, *A voice of one crying*
in the wilderness: prepare the way of the Lord, make his paths
4 *straight.* But John himself had his raiment of camel's
hair, and a leathern girdle about his loins; and his food
5 was locusts and wild honey. Then went out to him Jeru-
salem and all Judaea, and all the region about the Jordan,
6 and were baptised by him in the river Jordan, confessing
7 their sins. But when he saw many of the Pharisees and
Sadducees coming to the baptism, he said to them, Brood of
vipers, who taught you to flee from the wrath to come?
8, 9 Bring forth therefore fruit worthy of repentance, and
presume not to say within yourselves, We have Abraham
for father; for I say to you that God is able out of these
10 stones to raise up children unto Abraham. But already
the axe is laid to the root of the trees; every tree, there-
fore, which brings not forth good fruit, is cut out and
11 cast into the fire. I baptise you in water unto repentance;
but he that comes after me is mightier than I, whose
sandals I am not worthy to bear; he will baptise you in
12 the Holy Spirit and fire; whose fan is in his hand, and
he will thoroughly cleanse his floor, and gather his wheat
into the barn; but the chaff he will consume with fire
unquenchable.

13 Then comes Jesus from Galilee to the Jordan unto
14 John, to be baptised by him. But he would have hindered
him, saying, I have need to be baptised by thee, and comest
15 thou to me? But Jesus answered and said to him, Suffer
it now, for so it becomes us to fulfil every duty. Then he
16 suffers him. And when Jesus was baptised, he went
up straightway from the water; and lo, the heavens were
opened, and he saw the Spirit of God descending like a
17 dove, coming upon him. And lo, a voice out of the heavens,
saying, This is my beloved Son, in whom I am well
pleased.

THEN Jesus was led up by the Spirit into the wilder-
ness, to be tempted by the devil. And when he had fasted 2
forty days and forty nights, he was afterwards hungry.
And the tempter coming said to him, If thou art God's 3
son, command that these stones become loaves. But he 4
answered and said, *It is written, Man shall not live on bread
alone, but on every word that proceeds through the mouth of
God.* Then the devil takes him with him into the holy 5
city, and sets him on the pinnacle of the temple, and 6
says to him, If thou art God's son, cast thyself down;
for it is written, *He will give his angels charge concerning
thee; and on their hands they will bear thee up, lest thou dash
thy foot against a stone.* Jesus said to him. Again it is 7
written, *Thou shalt not tempt the Lord thy God.* Again the 8
devil takes him with him to an exceeding high mountain,
and shews him all the kingdoms of the world, and the
glory of them; and said unto him, All these will I give 9
thee, if thou wilt fall down and worship me. Then says 10
Jesus unto him, Begone, Satan; for it is written, *Thou
shalt worship the Lord thy God, and him only shalt thou serve.*
Then the devil leaves him, and behold, angels came up 11
and were ministering unto him.

Now when he heard that John was delivered up, he 12
withdrew into Galilee. And leaving Nazara, he came and 13
dwelt in Capernaum, which is upon the sea coast, in the
borders of Zebulun and Naphtali: that it might be fulfilled 14
which was spoken through Isaiah the prophet, saying,
*The land of Zebulun and the land of Naphtali, by the way
of the sea beyond the Jordan, Galilee of the Gentiles; the
people that sat in darkness saw a great light; and to them
that sat in the region and shadow of death, a light sprang up.*
From that time Jesus began to preach and to say, Repent, 17
for the kingdom of heaven is at hand.

And as he walked by the sea of Galilee, he saw two 18
brothers, Simon called Peter, and Andrew his brother,
casting a net into the sea; for they were fishers. And 19
he says unto them, Come after me, and I will make you
fishers of men. And immediately they left the nets and 20

21 followed him. And proceeding thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the ship with Zebedee, their father, mending their nets ;
22 and he called them. And they left the ship immediately, and their father, and followed him.

23 And he went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity among the
24 people. And his fame went forth into all Syria ; and they brought to him all who were sick, seized with different diseases and pains ; and demoniacs, and lunatic, and
25 paralytic ; and he healed them. And great multitudes followed him, from Galilee and Decapolis and Jerusalem and Judaea, and from beyond the Jordan.

CH. V. AND when he saw the multitudes, he went up to the mountain ; and after he sat down his disciples came to
2 him. And he opened his mouth and taught them, saying,
3 Blessed the poor in spirit ; for theirs is the kingdom of
4 heaven. Blessed the meek ; for they will inherit the earth.
5 Blessed they that mourn ; for they will be comforted.
6 Blessed they that hunger and thirst after righteousness ;
7 for they will be satisfied. Blessed the merciful ; for they
8 will find mercy. Blessed the pure in heart ; for they will
9 see God. Blessed the peacemakers ; for they will be called
10 sons of God. Blessed they who have been persecuted for
righteousness' sake ; for theirs is the kingdom of heaven.
11 Blessed are ye when they shall reproach you and persecute,
and shall say all manner of evil against you falsely, for
12 my sake. Rejoice and exult ; for your reward is great in
heaven ; for so did they persecute the prophets that were
13 before you. Ye are the salt of the earth ; but if the salt have
become insipid, wherewith shall it be salted ? It is good
for nothing farther than to be cast out and to be trodden
14 down by men. Ye are the light of the world. A city set on
15 a mountain cannot be hid. Neither do men light a lamp
and put it under the bushel, but on the lamp-stand, and it
16 shines upon all that are in the house. Even so let your
light shine before men, that they may see your good works

and glorify your father who is in heaven. Think not that 17
I came to destroy the law or the prophets; I came not to
destroy, but to fulfil. For verily I say unto you, till the 18
heaven and the earth pass, one jot or one tittle shall not
pass from the law, till all take place. Whosoever there- 19
fore shall break one of these commandments, even the
least, and shall teach men so, shall be called least in the
kingdom of heaven; but whosoever shall do and teach
them, he shall be called great in the kingdom of heaven.
For I say unto you, that unless your righteousness shall 20
exceed that of the scribes and Pharisees, ye will not enter
into the kingdom of heaven. Ye heard that it was said to the 21
men of old, *Thou shalt not kill; and whosoever shall kill, will
be liable to the judgment.* But I say unto you, that every 22
one who is angry with his brother, will be liable to the
judgment; and whosoever shall say to his brother, Simple-
ton, will be liable to the Council; and whosoever shall say,
Fool, will be liable to hell fire. Therefore if thou bring 23
thy gift to the altar, and there remember that thy brother
has somewhat against thee, leave there thy gift before 24
the altar, and go, first be reconciled to thy brother, and
then come and offer thy gift. Be well disposed toward 25
thine adversary quickly, whilst thou art with him in the
way; lest the adversary deliver thee up to the judge, and
the judge to the officer, and thou be cast into prison.
Verily I say unto thee, thou shalt not come out thence 26
till thou hast paid the last farthing. Ye heard that it 27
was said, *Thou shalt not commit adultery.* But I say unto 28
you, that whosoever eyes a woman to lust after her, com-
mitted adultery with her already in his heart. And if thy 29
right eye causes thee to offend, pluck it out and cast it
from thee; for it is profitable to thee that one of thy
members perish, and not that thy whole body be cast into
hell. And if thy right hand causes thee to offend, cut it 30
off and cast it from thee; for it is profitable to thee that
one of thy members perish, and not that thy whole body
go away into hell. And it was said, *Whosoever shall put 31
away his wife, let him give her a bill of divorce.* But I say 32

unto you, that whosoever shall put away his wife except for fornication, causes her to be the occasion of adultery; and whosoever shall marry her when put away, commits adultery. Again, ye heard that it was said to the men of old, *Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths*: But I say unto you, swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither in relation to Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be, yea, yea; nay, nay; and what exceedeth these is from the evil one. Ye heard that it was said, *An eye for an eye, and a tooth for a tooth*. But I say unto you, that ye resist not the evil man; but whosoever smites thee on the right cheek, turn to him the other also. And to him who desires to contend with thee and take thy coat, leave him the cloak also. And whosoever shall press thee one mile, go with him two. To him that asks thee, give; and from him that desires to borrow of thee, turn not away. Ye heard that it was said, *Thou shalt love thy neighbour and hate thine enemy*. But I say unto you, love your enemies and pray for them who persecute you; that ye may become sons of your Father who is in heaven; for he makes his sun to rise on evil and good, and sends rain on righteous and unrighteous. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye that exceeds? Do not even the Gentiles the same thing? Be ye therefore perfect, as your heavenly Father is perfect.

CH. VI. BUT take heed that ye do not your righteousness before men to be seen by them; otherwise ye have no reward with your Father who is in heaven. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men; verily I say unto you, they have their full reward. But when thou doest alms, let not thy left hand

know what thy right hand does, that thine alms may 4
be in secret; and thy Father who sees in secret will
reward thee. And when ye pray, ye shall not be as the 5
hypocrites; for they love to pray standing in the syna-
gogues and in the corners of the streets, that they may
appear unto men. Verily I say unto you, they have
their full reward. But do thou when thou prayest enter 6
into thy chamber, and when thou hast shut thy door
pray to thy Father who is in secret; and thy Father
who sees in secret will reward thee. And as ye pray, 7
babble not like the Gentiles; for they think they shall be
heard for their much speaking. Be not then like unto 8
them: for your Father knows what things ye have need
of before ye ask him. After this manner therefore pray 9
ye. Our Father who art in heaven, hallowed be thy
name. Thy kingdom come. Thy will be done, as in 10
heaven, also on earth. Give us this day our daily 11
bread. And forgive us our debts, as we also have 12
forgiven our debtors. And lead us not into temptation, 13
but deliver us from the evil one. For if ye forgive 14
men their trespasses, your heavenly Father will also
forgive you. But if ye forgive not men, neither will your 15
Father forgive your trespasses. But when ye fast, be not 16
as the hypocrites, of a sad countenance: for they disfigure
their faces that they may appear unto men to fast; verily
I say unto you, they have their full reward. But do thou, 17
when thou fastest, anoint thine head and wash thy face;
that thou mayest not appear unto men to fast, but to thy 18
Father who is in secret; and thy Father who sees in
secret will reward thee. Treasure not up for yourselves 19
treasures on the earth, where moth and rust consume,
and where thieves break through and steal. But treasure 20
up for yourselves treasures in heaven, where neither moth
nor rust consumes, and where thieves do not break
through nor steal. For where thy treasure is, there will 21
thine heart be also. The lamp of the body is the eye: if 22
thine eye be sound, thy whole body will be full of light.
But if thine eye be evil, thy whole body will be full of 23

darkness. If therefore the light that is in thee be dark-
24 ness, how great the darkness! No man can serve two
masters; for either he will hate the one and love the other,
or else he will hold to the one and despise the other; ye
25 cannot serve God and mammon. Therefore I say unto
you, be not anxious for your life what ye shall eat; nor
yet for your body what ye shall put on. Is not the
life more than the food, and the body than the raiment?
26 Behold the birds of the air, that they sow not, neither reap
nor gather into barns, and your heavenly Father feeds
27 them; are ye not much better than they? And which of
you by anxious thought can add to his lifetime one cubit?
28 And about raiment why are ye anxious? Consider the
lilies of the field, how they grow; they labour not, neither
29 do they spin: but I say unto you, that even Solomon in
30 all his glory was not arrayed like one of these. And if
God so clothe the grass of the field which is to day, and to-
morrow is cast into an oven, will he not much more clothe
31 you, O ye of little faith? Be not therefore anxious, saying,
what shall we eat, or what shall we drink, or what shall we
32 put on? For after all these do the Gentiles seek; for your
heavenly Father knows that ye have need of all these.
33 But seek first his kingdom and righteousness, and all these
34 shall be added unto you. Be not therefore anxious for the
morrow; for the morrow will be anxious for itself. Sufficient
to the day is the evil thereof.

CH. VII. JUDGE not, that ye be not judged. For with what
2 judgment ye judge, ye shall be judged; and with what
3 measure ye mete, it shall be measured to you. And why
beholdest thou the mote that is in thy brother's eye, but
perceivest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me cast the mote
out of thine eye; and behold, the beam is in thine own eye?
5 Hypocrite, first cast the beam out of thine own eye, and
then thou wilt see clearly to cast the mote out of thy
6 brother's eye. Give not that which is holy unto the dogs,
neither cast your pearls before the swine, lest they trample
7 them with their feet and turn and rend you. Ask and it

will be given you ; seek and ye will find ; knock and it will be opened unto you. For every one that asks receives ; 8 and he that seeks finds ; and to him that knocks it shall be opened. Or what man is there of you, who if his son 9 shall ask bread, will give him a stone ? Or if he shall 10 also ask a fish, will he give him a serpent ? If ye then, 11 being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ? All things, therefore, 12 whatsoever ye would that men should do to you, do ye also so to them ; for this is the law and the prophets. Enter 13 in through the narrow gate ; for wide [the gate] and broad the way that leads to destruction, and many are they that enter through it. For narrow [the gate] and straitened the 14 way that leads unto life, and few are they that find it. Beware of the false prophets, who come to you in sheep's 15 clothing, but are inwardly ravening wolves. By their fruits 16 ye shall know them fully. Do men gather grapes off thorns, or figs off thistles ? So every good tree brings forth good 17 fruit ; but the corrupt tree brings forth evil fruit. A good 18 tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit. Every tree that brings not 19 forth good fruit is cut out, and cast into the fire. So then 20 by their fruits ye will know them fully. Not every one 21 that says to me, Lord, Lord, will enter into the kingdom of heaven ; but he that does the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, 22 did we not prophesy in thy name ; and in thy name cast out demons ; and in thy name did many mighty works ? And then shall I profess unto them, I never knew you : 23 depart from me, ye that work iniquity. Every one, therefore, that hears these sayings of mine and does them, 24 shall be likened unto a wise man who built his house upon the rock. And the rain descended, and the rivers came, and 25 the winds blew, and fell upon that house ; and it fell not, for it had been founded upon the rock. And every one 26 that hears these sayings of mine and does them not, shall be likened unto a foolish man who built his house

27 upon the sand. And the rain descended, and the rivers came, and the winds blew, and beat upon that house, and it fell; and the fall of it was great.

28 And it came to pass when Jesus finished these sayings, 29 the multitudes were astonished at his teaching; for he taught them as having authority, and not as their scribes.

CH. VIII. AND when he came down from the mountain great 2 multitudes followed him. And behold, a leper approached and worshipped him, saying, Lord, if thou wilt, thou canst 3 cleanse me. And he put forth his hand and touched him, saying, I will, be thou cleansed. And immediately his 4 leprosy was cleansed. And Jesus says unto him, See thou tell no one, but go, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he entered into Capernaum, a centurion came to 6 him, beseeching him and saying, Lord, my servant is laid 7 up at home paralytic, grievously tormented. He says unto 8 him, I will come and heal him. But the centurion answering said, Lord, I am not worthy that thou shouldst enter under my roof; but only say in a word, and my servant will 9 be healed. For I also am a man under authority, having soldiers under myself; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my 10 servant, Do this, and he does it. When Jesus heard he marvelled, and said to those following, Verily I say unto 11 you, not even in Israel did I find so great faith. But I say unto you, that many will come from east and west, and will sit down at table with Abraham, and Isaac, and 12 Jacob, in the kingdom of heaven. But the sons of the kingdom will go forth into the outer darkness; there will 13 be the weeping and the gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou didst believe, be it unto thee; and the servant was healed in that hour.

14 And when Jesus came into Peter's house, he saw his 15 wife's mother laid up and sick of a fever. And he touched her hand, and the fever left her; and she was raised and 16 was ministering to him. When evening was come they brought unto him many demoniacs; and he cast out the

spirits with a word, and healed all that were sick; that 17
it might be fulfilled which was spoken through Isaiah the
prophet, saying, *Himself took our infirmities and bare our*
diseases.

Now when Jesus saw great multitudes about him, he 18
commanded to depart to the opposite shore. And a scribe 19
came and said unto him, Teacher, I will follow thee
whithersoever thou mayest go. And Jesus says unto him, 20
The foxes have holes, and the birds of the air haunts; but
the Son of man has not where he may lay his head. And 21
another of the disciples said unto him, Lord, permit me
first to go away and bury my father. But he says to him, 22
Follow me; and leave the dead to bury their own dead.

And when he entered into the ship, his disciples 23
followed him. And behold, there arose a great tempest in 24
the sea, so that the ship was being covered with the waves;
but he was asleep. And they came to him and raised him, 25
saying, Lord, save, we are perishing. And he says unto 26
them, Why are ye fearful, ye of little faith? Then he arose
and rebuked the winds and the sea, and a great calm
took place. But the men marvelled, saying, What manner 27
of man is this, that even the winds and the sea obey him!

And when he came to the opposite shore, into the 28
country of the Gadarenes, there met him two demoniacs,
coming out of the tombs, exceeding fierce, so that none
could pass by that way. And behold, they cried, saying, 29
What have we to do with thee, Son of God; didst thou
come hither to torment us before the time? And there 30
was afar off from them an herd of many swine feeding;
so the demons besought him, saying, If thou castest us 31
out, send us away into the herd of the swine. And he said 32
unto them, Go. And they came out and went away into the
swine; and behold the whole herd rushed down the steep
into the sea, and died in the waters. But the keepers fled, 33
and went away into the city and told every thing, and what
had befallen the demoniacs. And behold, the whole city 34
came out to meet Jesus; and when they saw him, they
besought him to depart from their borders.

CH. IX. AND he entered into a ship, and passed over, and came
2 into his own city. And behold, they brought to him a
paralytic man, laid on a bed. And Jesus seeing their
faith, said to the paralytic one, Be of good cheer, child;
3 thy sins are forgiven. And behold, certain of the scribes
4 said within themselves, This man blasphemeth. And Jesus
seeing their thoughts said, Wherefore think ye evil in your
5 hearts? For which is easier, to say, Thy sins are forgiven;
6 or to say, Arise and walk? But that ye may know that the
Son of man has authority on the earth to forgive sins, then
he says to the paralytic, Arise, take thy bed, and go
7 unto thine house. And he arose, and went away to his
8 house. And when the multitudes saw, they were afraid,
and glorified the God who gave such authority to men.

9 And as Jesus passed thence, he saw a man sitting at
the receipt of custom, called Matthew; and he says to him,
10 Follow me. And he arose and followed him. And it came
to pass as he sat at meat in the house, behold, many
publicans and sinners came and sat down with Jesus and
11 his disciples. And when the Pharisees saw it, they said
unto his disciples, Why eats your teacher with the
12 publicans and sinners. But when he heard, he said,
They that are whole need not a physician, but they that
13 are sick. But go and learn what is the meaning of,
I desire mercy and not sacrifice: for I came not to call
righteous men, but sinners.

14 Then come to him the disciples of John, saying, Why
do we and the Pharisees fast, but thy disciples fast not?
15 And Jesus said unto them, Can the sons of the bride-
chamber mourn, as long as the bridegroom is with them?
But days will come when the bridegroom shall be taken
16 from them, and then shall they fast. And no one puts
a piece of undressed cloth upon an old garment; for that
which fills it up takes from the garment, and a worse rent
17 is made. Neither do they put new wine into old skins;
otherwise the skins burst and the wine runs out, and
the skins perish. But they put new wine into new skins,
and both are preserved together.

As he spake these things unto them, behold, a ruler 18
entered and worshipped him, saying, My daughter is just
dead; but come and lay thy hand upon her and she shall
live. And Jesus arose and followed him, and so did his 19
disciples. And behold, a woman having an issue of blood 20
twelve years, came up behind and touched the fringe of his
garment. For she was saying within herself, If I may 21
but have touched his garment, I shall be saved. But 22
when he turned and saw her, he said, Be of good cheer,
daughter; thy faith has saved thee. And the woman was
saved from that hour. And when Jesus came into the 23
ruler's house and saw the minstrels and the multitude
making a noise, he said, Withdraw, for the maid did not 24
die, but is sleeping. And they laughed him to scorn.
But when the multitude was put forth, he went in and 25
took hold of her hand, and the maid was raised. And 26
this report went out into all that land.

And as Jesus passed thence there followed him two 27
blind men, crying and saying, Have mercy upon us, Son of
David. And when he came into the house, the blind 28
men approached him, and Jesus says unto them, Believe
ye that I am able to do this? They say to him, yea, Lord.
Then he touched their eyes, saying, According to your faith 29
be it done unto you. And their eyes were opened. And 30
Jesus sternly charged them, saying, See that no one know.
But they went out and spread his fame in all that land. 31

And as they were going out, behold, they brought to 32
him a dumb man, a demoniac. And when the demon was 33
cast out the dumb spake. And the multitudes marvelled,
saying, It never appeared so in Israel. But the Pharisees 34
said, he casts out the demons by the prince of the
demons.

And Jesus went about all the cities and the villages, 35
teaching in their synagogues and preaching the gospel of
the kingdom, and healing every disease and every in-
firmity. But when he saw the multitudes he was moved 36
with compassion about them, because they were harassed
and prostrate, like sheep having no shepherd. Then says 37

he unto his disciples, The harvest is plenteous but the
 38 labourers are few. Pray therefore the Lord of the harvest,
 that he will send forth labourers into his harvest.

CH. X. AND when he called unto him his twelve disciples, he
 gave them authority over unclean spirits, so as to cast
 them out, and to heal every disease, and every infirmity.

2 Now the names of the twelve apostles are these; first,
 Simon who is called Peter, and Andrew his brother; and
 3 James the son of Zebedee, and John his brother; Philip,
 and Bartholomew; Thomas, and Matthew the publican;
 4 James the son of Alphaeus, and Lebbaeus; Simon the
 Cananean, and Judas Iscariot, who also delivered him up.

5 These, the twelve, Jesus sent forth, and charged them,
 saying, Go not into a way of Gentiles, and into a city of
 6 Samaritans enter not: but go rather to the lost sheep of the
 7 house of Israel. And as ye go, preach, saying, The kingdom
 8 of heaven is at hand. Heal sick, raise up dead, cleanse
 lepers, cast out demons: freely ye received, freely give.
 9 Provide neither gold, nor silver, nor brass in your girdles;
 10 nor scrip for a journey; neither two coats, nor sandals,
 11 nor staff: for the labourer is worthy of his food. And
 into whatsoever city or village ye may have entered, inquire
 12 who in it is worthy; and there abide till ye go out. And
 13 as ye enter into the house salute it. And if the house be
 worthy, let your peace come upon it: but if it be not worthy,
 14 let your peace return to you. And whosoever shall not
 receive you, nor hear your words, as ye depart out of the
 house or that city, shake off the dust from your feet.
 15 Verily I say unto you, it will be more tolerable for the land
 of Sodom and Gomorrha in the day of judgment, than for
 16 that city. Behold, I send you forth as sheep in the midst
 of wolves: be ye therefore wise as the serpents, and simple
 17 as the doves. But beware of men: for they will deliver you
 up to councils, and they will scourge you in their syna-
 18 gogues; and ye will be brought before governors and kings
 for my sake, for a testimony to them and the Gentiles.
 19 But when they deliver you up, be not anxious how or what
 ye shall speak: for it will be given you in that hour what

ye shall speak. For it is not ye that speak, but the Spirit 20
of your Father that speaks in you. But brother will 21
deliver up brother to death, and father child: and children
will rise up against parents, and deliver them over to
death. And ye will be hated by all for my name's sake: 22
but he that endured to the end, the same will be saved.
But when they persecute you in this city, flee into the 23
other: for verily I say unto you, ye will not have gone over
the cities of Israel, till the Son of man come. A disciple 24
is not above the teacher, nor a servant above his lord. It 25
is enough for the disciple that he be as his teacher, and
the servant as his lord. If they surnamed the house-
holder Beelzebul, how much more them of his household?
Fear them not therefore: for there is nothing covered that 26
will not be revealed; and hid that will not be known.
What I tell you in the darkness, speak in the light: and 27
what ye hear in the ear, preach upon the housetops.
And be not afraid of them who kill the body, and are not able 28
to kill the soul: but rather fear him who is able to destroy
both soul and body in hell. Are not two sparrows sold for 29
a penny? and yet not one of them shall fall upon the earth
without your Father. But the very hairs of your head have 30
been all numbered. Fear not therefore, ye are of more 31
value than many sparrows. Whosoever therefore shall con- 32
fess me before men, him will I also confess before my Father
who is in heaven. But whosoever shall deny me before 33
men, him will I also deny before my Father who is in
heaven. Think not that I came to send peace on the 34
earth: I came not to send peace, but a sword. For I came 35
to set a man at variance against his father, and a daughter
against her mother, and a daughter in law against her
mother in law. And a man's foes will be they of his own 36
household. He that loves father or mother more than me 37
is not worthy of me: and he that loves son or daughter
more than me is not worthy of me. And he that takes 38
not his cross, and follows after me, is not worthy of me.
He that found his life will lose it: and he that lost 39
his life for my sake will find it. He that receives you 40

receives me, and he that receives me receives him that sent
 41 me. He that receives a prophet in the name of a prophet
 will receive a prophet's reward; and he that receives a
 righteous man in the name of a righteous man will
 42 receive a righteous man's reward. And whosoever shall
 give to drink unto one of these little ones a cup of cold
 water only in the name of a disciple; verily I say unto
 you, he will not lose his reward.

CH. XI. AND it came to pass, when Jesus finished commanding
 his twelve disciples, he departed thence to teach and to
 preach in their cities.

2 Now when John heard in the prison of the works of the
 3 Christ, he sent through his disciples and said unto him, Art
 4 thou the coming one, or must we look for another? And
 Jesus answered and said unto them, Go and tell John the
 5 things which ye hear and see: blind receive sight and
 lame walk, lepers are cleansed and deaf hear, and dead
 are raised, and poor have the gospel preached to them.
 6 And blessed is he, whosoever shall not be offended at me.
 7 And as these were departing, Jesus began to say unto
 the multitudes concerning John, What went ye out into
 the wilderness to behold? A reed shaken with wind?
 8 But why went ye out? To see a man clothed in soft
 raiment? behold, they that wear the soft raiment are in
 9 kings' houses. But why went ye out? To see a prophet?
 10 yea, I say unto you, and more than a prophet. This is
 he of whom it is written, *Behold, I send my messenger*
 11 *before thy face, who shall prepare thy way before thee.* Verily
 I say unto you, among them that are born of women there
 has not arisen a greater than John the Baptist: yet he
 that is least in the kingdom of heaven is greater than he.
 12 And from the days of John the Baptist until now the
 kingdom of heaven is taken by violence, and violent men
 13 seize it. For all the prophets and the law prophesied until
 14 John. And if ye are willing to receive it, he is Elijah
 15, 16 who was to come. He that has ears, let him hear. But
 whereunto shall I liken this generation? It is like unto
 little children sitting in the markets, who call to the

others and say, We piped unto you, and ye danced not; 17
we sang a dirge, and ye lamented not. For John came 18
neither eating nor drinking, and they say, He has a
demon. The Son of man came eating and drinking, and 19
they say, behold a man gluttonous and a winebibber, a
friend of publicans and sinners. And wisdom was justified
by her works.

Then began he to reproach the cities wherein most of 20
his mighty works were done, because they repented not.
Woe unto thee, Chorazin! woe unto thee, Bethsaidan! for 21
if the mighty works which were done in you had been
done in Tyre and Sidon, they would have repented long
ago in sackcloth and ashes. But I say unto you, it will 22
be more tolerable for Tyre and Sidon in the day of judg-
ment than for you. And thou, Capernaum, shalt thou be 23
exalted unto heaven? thou shalt be thrust down to hades:
for if the mighty works which were done in thee had been
done in Sodom, it would have remained until this day.
But I say unto you, that it will be more tolerable for the 24
land of Sodom in the day of judgment than for thee.

At that time Jesus answered and said, I praise thee, O 25
Father, Lord of the heaven and the earth, that thou didst
hide these things from the wise and prudent, and didst
reveal them unto babes. Yea, Father, such was thy good 26
pleasure. All things were delivered up unto me by my 27
Father: and none knows fully the Son but the Father;
neither knows any one the Father fully but the Son, and
he to whom the Son may wish to reveal him. Come 28
unto me, all ye that labour and are heavy laden, and I will
give you rest. Take my yoke upon you, and learn of me; 29
for I am meek and lowly in heart: and ye shall find rest
unto your souls. For my yoke is good, and my burden 30
light.

CH.

At that time Jesus went on the sabbath through the 31
cornfields; and his disciples were hungry, and began to
pluck ears of corn, and to eat. But when the Pharisees 2
saw it, they said unto him, Behold, thy disciples do that
which is not lawful to do upon a sabbath. But he said 3

unto them, Did ye not read what David did, when he was
4 hungry, and they that were with him; how he entered into
the house of God, and they did eat the shewbread, which
was not lawful for him to eat, neither for them who were
5 with him, but for the priests alone? Or did ye not read
in the law, that on the sabbath the priests in the temple
6 profane the sabbath, and are blameless? But I say unto
7 you, that what is greater than the temple is here. But if
ye had known what this means, *I desire mercy and not*
8 *sacrifice*, ye would not have condemned the guiltless. For
the Son of man is Lord of the sabbath.

9 And when he proceeded thence, he came into their
10 synagogue: and, behold, there was a man who had a
withered hand. And they asked him, saying, Is it lawful to
11 heal on the sabbath? that they might accuse him. But he
said unto them, What man will there be among you, who
shall have one sheep, and if it have fallen into a pit on
12 the sabbath, will he not lay hold of it, and raise it? How
much then is a man better than a sheep? Wherefore it is
13 lawful to do well on the sabbath. Then says he to the
man, Stretch forth thine hand. And he stretched it forth;
and it was restored whole like the other.

14 But the Pharisees went out, and took counsel against
15 him, that they might destroy him. And when Jesus knew,
he withdrew thence: and many followed him, and he
16 healed them all; and charged them that they should not
17 make him known; that it might be fulfilled which was
18 spoken through Isaiah the prophet, saying, *Behold my*
servant whom I chose; my beloved, in whom my soul is well
pleased: I will put my spirit upon him, and he will an-
19 *nounce judgment to the Gentiles. He will not strive, nor cry*
aloud; neither will any one hear his voice in the streets.
20 *A bruised reed will he not break, and smoking flax will he not*
21 *quench, till he send forth judgment unto victory. And in his*
name will Gentiles hope.

22 Then was brought unto him a demoniac, blind and
dumb: and he healed him, so that the dumb spake and
23 saw. And all the multitudes were amazed, and said, Is

this the son of David? But when the Pharisees heard, 24 they said, This man does not cast out the demons but by Beelzebul, prince of the demons. And he knew their 25 thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand; and if Satan 26 casts out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebul cast out 27 the demons, by whom do your sons cast out? therefore they themselves shall be your judges. But if I cast out 28 the demons by the Spirit of God, then the kingdom of God is already come unto you. Or how can one enter into 29 the strong man's house, and seize his goods, except he shall have first bound the strong man? and then will he thoroughly plunder his house. He that is not with me is 30 against me; and he that gathers not with me scatters. Wherefore I say unto you, every sin and blasphemy will 31 be forgiven unto men: but the blasphemy against the Spirit will not be forgiven. And whosoever shall speak 32 a word against the Son of man, it will be forgiven him: but whosoever shall speak against the Holy Spirit, it will not be forgiven him, neither in this world nor in that to come. Either make the tree good and its fruit good; or make the 33 tree corrupt and its fruit corrupt: for the tree is known by the fruit. Brood of vipers, how can ye, being evil, 34 speak good things? for out of the abundance of the heart the mouth speaks. The good man out of the good 35 treasure sends forth the good things: and the evil man out of the evil treasure sends forth evil things. But I 36 say unto you, that of every idle word which men shall speak, they will give account in the day of judgment. For by thy words thou wilt be justified, and by thy words 37 thou wilt be condemned.

Then certain of the scribes and Pharisees answered him, 38 saying, Teacher, we desire to see a sign from thee. But 39 he answered and said unto them, An evil and adulterous generation seeks after a sign; and there will no sign be given to it, but the sign of Jonah the prophet. For as 40

Jonah was three days and three nights in the whale's belly; so will the Son of man be three days and three
41 nights in the heart of the earth. Men of Nineveh will rise
in the judgment with this generation, and will condemn
it: because they repented at the proclamation of Jonah;
42 and, behold, more than Jonah is here. A queen of the
south will be raised in the judgment with this generation,
and will condemn it; for she came from the ends of the
earth to hear the wisdom of Solomon; and, behold, more
43 than Solomon is here. But when the unclean spirit is gone
out of the man, it goes through dry places, seeking rest,
44 and finds it not. Then it says, I will return into my
house whence I came out; and having come it finds it
45 empty, swept and garnished. Then it goes, and takes
with itself seven other spirits more evil than itself, and
they enter in and dwell there: and the last state of that
man becomes worse than the first. So will it be also unto
this evil generation.

46 While he yet talked to the multitudes, behold, his
mother and brethren had stood without, desiring to speak
47 to him. [And one said unto him, Behold, thy mother and
thy brethren have been standing without desiring to speak
48 to thee.] But he answered and said unto him that told
49 him, Who is my mother, and who are my brethren? And
he stretched forth the hand towards his disciples, and said,
50 Behold my mother and my brethren! For whosoever shall
have done the will of my Father who is in heaven, the same
is my brother and sister and mother.

CH. XIII. In that day went Jesus out of the house and sat by the
2 sea side. And great multitudes were gathered together
unto him, so that he went into a ship and sat; and all the
3 multitude was standing on the shore. And he spake many
things unto them in parables, saying, Behold, the sower
4 went forth to sow; and as he sowed, some seeds fell by
5 the way side, and the birds came and devoured them. And
others fell upon the rocky places, where they had not
much earth: and immediately they sprung up, because
6 they had no depth of earth: and when the sun rose they

were scorched; and because they had no root they withered. And others fell upon the thorns; and the thorns 7 came up and choked them. But others fell upon the good 8 earth, and yielded fruit, some an hundredfold, some sixty, some thirty. He that has ears, let him hear. 9

And the disciples came, and said unto him, Why speakest 10 thou unto them in parables? He answered and said, 11 Because it has been given unto you to know the mysteries of the kingdom of heaven, but to them it has not been 12 given. For whosoever has, to him will be given, and he will have abundance: but whosoever has not, even what he has will be taken from him. Therefore speak I to them in 13 parables: because, seeing they see not; and hearing they hear not, neither do they understand. And in them is 14 fulfilled the prophecy of Isaiah, which says, *By hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive: for this people's heart became 15 gross, and with their ears they became dull of hearing, and their eyes they closed; lest they should see with the eyes, and hear with the ears, and understand with the heart, and should turn, and I should heal them.* But blessed 16 are your eyes, for they see: and your ears, for they hear. Verily I say unto you, that many prophets 17 and righteous men longed to see those things which ye behold, and did not see them; and to hear those things which ye hear, and did not hear. Hear ye there- 18 fore the parable of him that sowed. When any one hears 19 the word of the kingdom, and understands not, the evil one comes and seizes that which has been sown in his heart. This is he that was sown by the way side. But he that was sown upon the rocky places, the same 20 is he that hears the word, and straightway with joy receives it: yet has he not root in himself, but con- 21 tinues only for a while: and when affliction or persecution arises because of the word, straightway he is offended. But he that was sown into the thorns, the same 22 is he that hears the word; and the anxiety of the world, and the deceitfulness of riches, choke the word, and it

23 becomes unfruitful. But he that was sown upon the good earth, the same is he that hears the word, and understands; who now bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven was likened unto a man who sowed
25 good seed in his field. But while men slept, his enemy came and oversowed tares among the wheat, and went
26 away. But when the grain sprung up, and brought forth
27 fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? whence then has it tares?
28 And he said unto them, An enemy did this. And the servants say unto him, Wilt thou then that we go and
29 gather them? But he says, Nay; lest while ye gather
30 the tares, ye root out the wheat with them. Leave both to grow together until the harvest: and in the time of harvest I will say to the reapers, Gather first the tares, and bind them into bundles to burn them: but gather the
31 wheat into my barn. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:
32 which indeed is less than all the seeds: but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in the branches
33 thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three pecks of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitudes in parables; and without a parable was he speaking nothing
35 unto them: that it might be fulfilled which was spoken through the prophet Isaiah, saying, *I will open my mouth in parables; I will utter things which have been kept secret from the foundation.*

36 Then he sent the multitudes away, and went into the house. And his disciples came unto him, saying, Declare
37 unto us the parable of the tares of the field. And he

answered and said, He that sows the good seed is the Son of man; the field is the world; the good seed, these 38 are the sons of the kingdom; but the tares are the sons of the evil one, and the enemy that sowed them is the devil. 39 The harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered and burned 40 with fire; so will it be in the end of the world. The Son 41 of man will send his angels, and they will gather out of his kingdom all the stumbling blocks, and them that do iniquity; and will cast them into the furnace of fire: there 42 will be the weeping and the gnashing of teeth. Then will 43 the righteous shine forth as the sun, in the kingdom of their Father. He that has ears, let him hear. The king- 44 dom of heaven is like unto treasure hid in the field; which when a man found he hid, and for his joy goes and sells all that he has, and buys that field. Again, the 45 kingdom of heaven is like unto a merchant man, seeking goodly pearls. And when he found one pearl of great 46 price, he went away, sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net that was 47 cast into the sea, and gathered of every kind: which, when 48 it was full, they drew upon the shore, and sat down, and gathered the good into vessels, but cast out the corrupt. So will it be in the end of the world: the angels will come 49 forth, and separate the evil from among the righteous, and 50 will cast them into the furnace of fire: there will be the weeping and the gnashing of teeth. Have ye understood 51 all these things? They say unto him, Yea. And he said 52 unto them, Therefore every scribe who is instructed in the kingdom of heaven is like unto an householder, who brings forth out of his treasure new and old.

And it came to pass when Jesus finished these para- 53 bles he departed thence. And he came into his own 54 country, and was teaching them in their synagogue, so that they were astonished and said, Whence hath this man this wisdom, and the mighty works? Is not this the carpenter's 55 son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judah? And his 56

sisters, are they not all with us? Whence then has this
57 man all these things? And they were offended at him. But
Jesus, said unto them, A prophet is not without honour, but
58 in his own country and in his own house. And he did
not many mighty works there because of their unbelief.

CII. XIV. At that time Herod the tetrarch heard of the fame of
2 Jesus, and said unto his servants, This is John the Baptist;
he was raised from the dead; and therefore the mighty
3 works are active in him. For Herod laid hold of John, and
bound and put him in prison for Herodias' sake, the wife
4 of [Philip] his brother. For John was saying unto him, it is
5 not lawful for thee to have her. And he desired to kill him,
but feared the multitude, because they counted him as a
6 prophet. But when Herod's birthday was kept, the
daughter of Herodias danced among them and pleased
7 Herod. Whereupon he promised with an oath to give her
8 whatsoever she would ask. And she, being urged on by
her mother, says, Give me here on a dish the head of John
9 the Baptist. And though the king was sorry, yet because
of the oaths and them who sat with him at meat, he com-
10 manded it to be given. And he sent and beheaded John
11 in the prison. And his head was brought on a dish and
12 given to the maid: and she brought it to her mother. And
his disciples came, and took up the corpse, and buried him,
13 and went and told Jesus. And when Jesus heard, he with-
drew thence by ship into a desert place apart: and the
multitudes who heard followed him on foot from the cities.
14 And he went forth, and saw a great multitude, and
was moved with compassion on them, and healed their
15 sick. And when it was evening, the disciples came to him,
saying, The place is desert and the time is already past;
send therefore the multitudes away, that they may go into
16 the villages and buy themselves victuals. But he said
unto them, They need not go away; give ye them to eat.
17 But they say unto him, We have here but five loaves and
18, 19 two fishes. And he said, Bring them hither to me. And
he commanded the multitudes to sit down on the grass,
and took the five loaves and the two fishes, and looking up

to heaven, he blessed, and brake, and gave the loaves to the disciples; and the disciples to the multitudes. And 20 they did all eat, and were satisfied: and they took up that which remained of the fragments, twelve baskets full. And 21 they that did eat were about five thousand men, besides women and children.

And he constrained the disciples to get into the ship, 22 and to go before him unto the opposite shore, till he should have sent the multitudes away. And when he sent the 23 multitudes away, he went up to the mountain apart to pray. And when evening was come, he was there alone. But the 24 ship was already in the midst of the sea, tormented by the waves: for the wind was contrary. And in the fourth 25 watch of the night he came unto them, walking on the sea. And when they saw him walking on the sea, they were 26 troubled, saying, It is an apparition; and they cried for fear. But straightway he spake unto them, saying, Be of 27 good cheer; it is I; be not afraid. And Peter answered 28 him and said, Lord, if it be thou, bid me come unto thee on the waters. And he said, Come. And when Peter 29 came down from the ship, he walked on the waters and came to Jesus. But seeing the wind, he was afraid; and 30 when he began to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took 31 hold of him, and says unto him, Thou of little faith, wherefore didst thou doubt? And when they were come up into 32 the ship, the wind ceased. And they in the ship wor- 33 shipped him, saying, Of a truth thou art God's Son.

And they passed over and came to the land into 34 Gennesaret. And when the men of that place knew him, 35 they sent into all that region round about, and brought unto him all that were sick; and they besought him 36 that they might only touch the fringe of his garment: and as many as touched were made perfectly whole. CH.

THEN come to Jesus from Jerusalem Pharisees and XV. scribes, saying, Why do thy disciples transgress the tradi- 2 tion of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, 3

Why do ye also transgress the commandment of God for
4 the sake of your tradition? for God commanded, saying,
Honour the father and the mother: and, He that curses father
5 *or mother, let him die the death.* But ye say, Whosoever shall
say to the father or the mother, Be that an offering what-
6 soever thou mightest have been profited by from me; he
need not honour his father or his mother. And so ye made
the law of God of none effect for the sake of your tradition.
7 Ye hypocrites, well did Isaiah prophesy of you, saying,
8 *This people honours me with the lips; but their heart is far*
9 *from me. But in vain they worship me, while they teach for*
10 *doctrines men's commandments.* And he called the multi-
tude to him, and said unto them, Hear and understand:
11 not that which goes into the mouth defiles the man;
but that which proceeds out of the mouth, this defiles
12 the man. Then the disciples came, and say unto him,
Knowest thou that the Pharisees were offended when they
13 heard the saying? But he answered and said, Every
plant which my heavenly Father did not* plant, will be
14 rooted out. Leave them: they are blind leaders of blind men.
And if a blind man lead a blind man, both shall fall into a
15 ditch. And Peter answered and said unto him, Declare
16 unto us the parable. And he said, Are ye also yet without
17 understanding? Do ye not perceive, that whatsoever
enters into the mouth goes into the belly, and is cast
18 out into a sewer? But the things which proceed out of the
mouth come forth from the heart, and they defile the man.
19 For out of the heart come forth evil reasonings, murders,
adulteries, fornications, thefts, false witnesses, blasphemies:
20 these are the things which defile the man: but to eat with
unwashen hands defiles not the man.

And Jesus went forth thence, and withdrew into the
21 parts of Tyre and Sidon. And, behold, a woman of
22 Canaan came out from those borders, and cried, saying,
Have mercy on me, Lord, Son of David; my daughter is
23 grievously possessed with a demon. But he answered her
not a word. And his disciples came to him and asked
24 him, saying, Send her away; for she cries after us. But

he answered and said, I was not sent but unto the lost sheep of the house of Israel. And she came and worshipped him, saying, Lord, help me. But he answered and said, It is not lawful to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee as thou wilt. And her daughter was made whole from that hour.

And Jesus passed thence, and came beside the sea of Galilee; and went up to the mountain, and sat down there. And great multitudes came unto him, having with them lame, blind, dumb, maimed, and many others, and cast them at his feet. And he healed them, so that the multitude wondered when they saw dumb speaking, maimed whole, and lame walking, and blind seeing: and they glorified the God of Israel.

But Jesus called his disciples to him, and said, I am moved with compassion toward the multitude, because they continue with me now three days, and have nothing to eat: and I am unwilling to send them away fasting, lest they faint in the way. And the disciples say unto him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude? And Jesus says unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And when he commanded the multitude to sit down on the earth, he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were satisfied; and they took up that which remained of the fragments, seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitudes, and embarked in the ship, and came into the borders of Magadan.

CH.

XVI.

AND the Pharisees and Sadducees came to him, and tempting asked him to shew them a sign from heaven. But he answered and said unto them, [When it is evening, 2

3 ye say, Fair weather : for the sky is red. And in the morning,
Foul weather to day : for the sky is red and lowering. Ye
know to discern the face of the sky ; but can ye not the
4 signs of the times ?] An evil and adulterous generation
seeks after a sign ; and there shall no sign be given unto it
but the sign of Jonah. And he left them and departed.

5 And when the disciples came to the opposite shore, they
6 forgot to take loaves. But Jesus said unto them, Take
heed and beware of the leaven of the Pharisees and
7 Sadducees. And they reasoned among themselves, saying,
8 It is because we took no loaves. And when Jesus knew,
he said, O ye of little faith, why reason ye among your-
9 selves, ye of little faith, because ye took no loaves ? Do ye
not yet perceive, neither remember the five loaves of the
10 five thousand, and how many baskets ye took up ? Neither
the seven loaves of the four thousand, and how many wallets
11 ye took up ? How do ye not perceive that I spake not to
you concerning loaves ? But beware of the leaven of the
12 Pharisees and Sadducees. Then understood they that
he bade them not beware of the leaven of the Pharisees
and Sadducees, but of the teaching of the Pharisees and
Sadducees.

13 And when Jesus came into the parts of Caesarea Phil-
ippi he asked his disciples, saying, Who do men say that
14 the Son of man is ? And they said, Some, John the
Baptist : others, Elijah ; and others, Jeremiah or one of
15 the prophets. He says unto them, But who say ye that
I am ? And Simon Peter answered and said, Thou art
17 the Christ, the Son of the living God. And Jesus answered
and said unto him, Blessed art thou, Simon Bar-jona : for
flesh and blood revealed it not unto thee, but my Father
18 who is in heaven. And I say also unto thee, that thou
art Peter, and upon this rock I will build my church ; and
19 the gates of hades shall not prevail against it. I will give
unto thee the keys of the kingdom of heaven : and whatso-
ever thou shalt bind on the earth will be bound in the
heavens : and whatsoever thou shalt loose on the earth will
20 be loosed in the heavens. Then charged he the disciples
that they should tell no one that he is the Christ.

From that time began Jesus to shew unto his disciples 21 that he must go away unto Jerusalem, and suffer much from the elders and chief priests and scribes, and be killed, and be raised the third day. And Peter took him aside 22 and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and 23 said unto Peter, Get thee behind me, Satan: thou art my stumbling-block: for thou thinkest not the things of God, but those of men.

Then said Jesus unto his disciples, If any one desires to 24 come after me, let him deny himself, and take up his cross, and follow me. For whosoever desires to save his life will 25 lose it: and whosoever shall lose his life for my sake will find it. For what will a man be profited, if he shall gain 26 the whole world, but lose his life? or what shall a man give in exchange for his life? For the Son of man is about 27 to come in the glory of his Father with his angels; and then he will reward every man according to his works. Verily I say unto you, there are some of those standing 28 here, who will not taste of death till they see the Son of man coming in his kingdom.

CH.

XVII.

AND after six days Jesus takes with him Peter, and James, and John his brother, and brings them up unto an high mountain apart. And he was transfigured before 2 them: and his face did shine as the sun, and his garments became white as the light. And, behold, there appeared 3 unto them Moses and Elijah talking with him. And Peter 4 answered and said unto Jesus, Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles: one for thee, and one for Moses, and one for Elijah. While he was 5 yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear him. And when 6 the disciples heard, they fell on their face and were sore afraid. And Jesus came and touched them, and said, 7 Arise, and be not afraid. And when they lifted up their 8 eyes, they saw no one save Jesus only. And as they come 9 down from the mountain, Jesus charged them, saying, Tell

the vision to no one until the Son of man be raised from
10 the dead. And the disciples asked him, saying, Why then
11 say the scribes that Elijah must come first? And he
answered and said, Elijah indeed comes and will restore
12 all things. But I say unto you, that Elijah is come
already, and they knew him not fully, but did unto him
whatsoever they pleased. So also is the Son of man
13 about to suffer from them. Then the disciples understood
that he spake to them of John the Baptist.

14 And when they were come to the multitude, there came to
15 him a man, kneeling down to him, and saying, Lord, have
mercy on my son; for he is lunatick and sore distressed:
for often he falls into the fire, and often into the water.
16 And I brought him to thy disciples, and they could not
17 heal him. But Jesus answered and said, O faithless and
perverse generation, how long shall I be with you? how
18 long shall I suffer you? bring him hither to me. And
Jesus rebuked it; and the demon came out of him: and
19 the boy was healed from that hour. Then came the
disciples to Jesus apart and said, Why could not we cast
20 it out? And he says unto them, Because of your little
faith; for verily I say unto you, if ye have faith as a grain
of mustard seed, ye shall say unto this mountain, remove
hence yonder, and it will remove: and nothing will be
impossible unto you.

22 And as they sojourned in Galilee, Jesus said unto
them, The Son of man is about to be delivered up into the
23 hands of men: and they will kill him, and the third day
he will be raised: and they were exceeding sorry.

24 And when they came into Capernaum, they who
receive the half-shekel came to Peter, and said, Does not
25 your teacher pay the half-shekel? He says, Yea. And
when he entered the house, Jesus spake first, saying, What
thinkest thou, Simon? from whom do the kings of the
earth take custom or tribute? from their own sons or from
26 the strangers? And when he said, From the strangers,
27 Jesus said unto him, Then are the sons free. Notwith-
standing, lest we should cause them to offend, go to the

sea, and cast an hook, and take up the fish that rises first; and when thou hast opened its mouth, thou wilt find a stater; that take and give unto them for me and thee.

CH.

IN that hour came the disciples unto Jesus, saying, XVIII.
Who then is greater in the kingdom of heaven? And he
called a little child unto him and set him in the midst of
them and said, Verily I say unto you, except ye be con-
verted and become as the little children, ye will not enter
into the kingdom of heaven. Whosoever therefore shall
humble himself as this little child, the same is the greater
in the kingdom of heaven. And whoso will receive one
such little child in my name receives me. But whoso
shall cause one of these little ones who believe in me to
offend, it were well for him that an ass's millstone were
hanged about his neck and he were drowned in the depth
of the sea. Woe unto the world because of offences! for it
must needs be that the offences come; but woe to the man
through whom the offence comes! But if thy hand or thy
foot causes thee to offend, cut it off and cast it from thee:
it is better for thee to enter into life halt or maimed, than
having two hands or two feet to be cast into the ever-
lasting fire. And if thine eye causes thee to offend, pluck
it out and cast it from thee: it is better for thee to enter
into life with one eye, than having two eyes to be cast into
hell fire. See that ye despise not one of these little ones;
for I say unto you, that their angels in heaven do always
see the face of my Father who is in heaven. What
think ye? if a man have an hundred sheep, and one of
them be gone astray, does he not leave the ninety and
nine on the mountains and go and seek that which is gone
astray? And if so be that he find it, verily I say unto
you he rejoices more over it than over the ninety and
nine which have not gone astray. Even so it is not the
will of your Father who is in heaven, that one of these
little ones should perish. And if thy brother shall sin, go
convict him between thee and him alone: if he will hear
thee, thou didst gain thy brother. But if he will not
hear, take with thyself one or two more, that in the mouth

of two witnesses or three every word may be established.
17 But if he shall refuse to hear them, tell it unto the church :
but if he also refuse to hear the church, let him be unto
18 thee as the Gentile and the publican. Verily I say unto
you, whatsoever things ye shall bind on the earth will be
bound in heaven ; and whatsoever things ye shall loose on
19 the earth will be loosed in heaven. Again I say unto you,
that if two of you shall agree on the earth touching any-
thing that they shall ask, it will be done to them by my
20 Father who is in heaven. For where two or three are
gathered together in my name, there am I in the midst of
them.

21 Then came Peter and said unto him, Lord, how oft
shall my brother sin against me and I forgive him? till
22 seven times? Jesus says unto him, I say not unto thee,
23 until seven times; but, until seventy times seven. There-
fore was the kingdom of heaven likened unto a king who
24 desired to reckon with his servants. And when he began
to reckon, there was brought unto him one who owed ten
25 thousand talents. But as he could not pay, the lord com-
manded him to be sold, and the wife and the children and
26 all that he had, and payment to be made. That servant there-
fore fell down and worshipped him, saying, Have patience
27 with me, and I will pay thee all. And the lord of that
servant was moved with compassion, and released him and
28 forgave him the debt. But that servant went out and
found one of his fellow-servants that owed him an hundred
denarii; and he laid hold of him by the throat, saying, Pay
29 whatever thou owest. His fellow-servant therefore fell down
and besought him, saying, Have patience with me, and I
30 will pay thee. And he would not; but went away and cast
31 him into prison till he should have paid the debt. When
therefore his fellow-servants saw what was being done, they
were exceeding sorry, and came and declared unto their lord
32 all that was done. Then his lord, after he had called him
to him, says unto him, Wicked servant, I have forgiven thee
33 all that debt, because thou besoughtest me: shouldest not
thou also have had mercy on thy fellow-servant, even as

I had mercy on thee? And his lord was angry, and 34
delivered him up to the tormentors till he should have
paid all that was due unto him. So will my heavenly 35
Father do unto you if ye forgive not from your hearts
every one his brother.

CH.

AND it came to pass when Jesus finished these sayings
he departed from Galilee, and came into the borders of
Judaea beyond the Jordan; and great multitudes followed 2
him, and he healed them there. XIX.

And the Pharisees came unto him, tempting him and 3
saying, Is it lawful to put away one's wife for every cause?
But he answered and said, Did ye not read, that he who 4
made them from the beginning made them male and
female? And he said, *For this cause shall a man leave his* 5
father and his mother, and shall cleave to his wife, and they two
shall become one flesh? so that they are no more two, but 6
one flesh. What therefore God joined together, let not
man put asunder. They say unto him, Why then did 7
Moses command to give a bill of divorce, and to put her
away? He says unto them, Moses, in regard to your 8
hardheartedness, permitted you to put away your wives; but
from the beginning it has not been so. And I say unto 9
you, whosoever shall put away his wife except for fornication,
and shall marry another, commits adultery. The 10
disciples say unto him, If the case of the man with the wife
is so, it is not good to marry. But he said unto them, 11
All cannot receive this saying, but they to whom it has been
given. For there are eunuchs who were born so from the 12
mother's womb; and there are eunuchs who were made by
men; and there are eunuchs who made themselves eunuchs
for the kingdom of heaven's sake. He that is able to re-
ceive it, let him receive it.

Then were brought unto him little children, that he 13
might put his hands on them and pray: and the dis-
ciples rebuked them. But Jesus said unto them, Leave 14
the little children, and forbid them not to come unto me:
for of such is the kingdom of heaven. And he put his 15
hands on them and departed thence.

16 And behold, one came to him and said, Teacher, what
good thing shall I do that I may have everlasting life?
17 And he said unto him, Why askest thou me concerning the
good? One is the good. But if thou desirest to enter into
18 life, keep the commandments. Which? says he. And Jesus
said, *Thou shalt not kill, Thou shalt not commit adultery,*
Thou shalt not steal, Thou shalt not bear false witness,
19 *Honour the father and the mother; and, Thou shalt love thy*
20 *neighbour as thyself.* The young man says unto him, All
21 these I kept: what lack I yet? Jesus said unto him, If
thou desirest to be perfect, go sell thy goods and give to
the poor, and thou shalt have treasure in heaven; and
22 come follow me. But when the young man heard he went
away sorry; for he had great possessions.

23 And Jesus said unto his disciples, Verily I say unto
you, that a rich man will hardly enter into the kingdom
24 of heaven. And again I say unto you, it is easier for a
camel to enter through the eye of a needle, than for a rich
25 man into the kingdom of heaven. And when the disciples
heard, they were exceedingly astonished, saying, Who then
26 can be saved? But Jesus looked upon and said unto
them, With men this is impossible; but with God all
things are possible.

27 Then answered Peter and said unto him, Behold, we have
left all and followed thee; what shall we have therefore?
28 And Jesus said unto them, Verily I say unto you, that ye
who followed me, in the regeneration, when the Son of
man shall sit upon the throne of his glory, ye also will sit
upon twelve thrones, judging the twelve tribes of Israel.
29 And every one that has left brethren, or sisters, or father,
or mother, or children, or lands, or houses for my name's
sake, will receive manifold, and will inherit everlasting life.
30 But many first will be last, and last first.

CH. XX. For the kingdom of heaven is like unto a man that is
an householder, who went out early in the morning to hire
2 labourers into his vineyard. And he agreed with the
labourers for a denarius a day, and sent them into his
3 vineyard. And he went out about the third hour, and saw

others standing idle in the market-place, and said unto 4
them, Go ye also into the vineyard, and whatsoever is
just I will give you. And they went away. Again he went 5
out about the sixth and ninth hour, and did in the same
manner. And about the eleventh hour he went out and 6
found others standing, and says unto them, Why stand ye
here all the day idle? They say unto him, Because no 7
one hired us. He says unto them, Go ye also into the
vineyard. So when evening was come, the lord of the 8
vineyard says unto his overseer, Call the labourers, and
pay the hire, beginning from the last unto the first. And 9
when they came that were hired about the eleventh hour,
they received each a denarius. But when the first came, 10
they supposed that they should have received more; and
they also received each a denarius. And when they 11
received it, they were murmuring against the householder,
saying, These the last made one hour, and thou madest 12
them equal unto us who bore the burden of the day and
the heat. But he answered one of them and said, Friend, 13
I do thee no wrong: didst not thou agree with me for a
denarius? Take what is thine and go: I desire to give 14
unto this the last even as unto thee. Is it not lawful for 15
me to do what I will in mine own affairs? Is thine eye evil
because I am good? So the last will be first, and the first 16
last.

And Jesus going up to Jerusalem took the twelve apart, 17
and said unto them in the way, Behold, we are going up to 18
Jerusalem; and the Son of man will be delivered up to the
chief priests and scribes, and they will condemn him to
death; and will deliver him up to the Gentiles to mock 19
and scourge and crucify; and the third day he will be
raised.

Then came to him the mother of Zebedee's sons with 20
her sons, worshipping, and asking a certain thing of him.
And he said unto her, What wilt thou? She says unto 21
him, Say that these my two sons may sit, one on thy
right hand and one on the left, in thy kingdom. But 22
Jesus answered and said, Ye know not what ye ask.

Are ye able to drink the cup that I am about to drink?
 23 They say unto him, We are able. He says unto them, My
 cup indeed ye will drink: but to sit on my right hand and
 on my left is not mine to give, but it will be given to them
 24 for whom it has been prepared by my Father. And when
 the ten heard, they were indignant about the two brethren.
 25 But Jesus called them unto him and said, Ye know that
 the rulers of the Gentiles exercise dominion over them,
 26 and the great exercise authority over them. It shall not
 be so among you; but whosoever desires to become great
 27 among you, will be your minister; and whosoever desires
 28 to be first among you, will be your servant: even as the
 Son of man came not to be ministered unto, but to
 minister, and to give his life a ransom for many.

29 And as they were departing from Jericho a great multi-
 30 tude followed him. And behold, two blind men sitting by
 the way side, when they heard that Jesus is passing by,
 31 cried saying, Have mercy on us, Son of David. And the
 multitude rebuked them, that they should hold their peace:
 but they cried the more, saying, Lord, have mercy on us,
 32 Son of David. And Jesus stood and called them and
 33 said, What will ye that I shall do unto you? They say
 34 unto him, Lord, that our eyes may be opened. And Jesus
 was moved with compassion, and touched their eyes:
 and immediately they received sight and followed him.

CH. XXI. AND when they drew nigh unto Jerusalem, and came to
 Bethphage unto the mount of Olives, then sent Jesus two
 2 disciples, saying unto them, Go into the village over
 against you, and straightway ye will find an ass tied, and
 3 a colt with her; loose and bring them unto me. And if
 any one say aught unto you, ye shall say, The Lord has
 4 need of them; and straightway he will send them. But
 this is come to pass that it may be fulfilled which was
 5 spoken through the prophet, saying, *Say to the daughter of*
Sion, Behold, thy King comes unto thee, meek, and mounted
 6 *upon an ass, and upon a colt the foal of an ass.* And the dis-
 7 ciples went and did as Jesus commanded them, and brought
 the ass, and the colt, and put on them their garments; and

he sat thereon. And most of the multitude spread 8
their own garments in the way; but others cut branches
from the trees, and spread them in the way. And the 9
multitudes going before him and those following cried
saying, Hosanna to the Son of David: Blessed be he that
comes in the name of the Lord; Hosanna in the highest.
And when he entered into Jerusalem, all the city was moved 10
saying, Who is this? And the multitudes said, This is the 11
prophet Jesus from Nazareth of Galilee.

And Jesus entered into the temple of God, and cast out 12
all the sellers and buyers in the temple, and overthrew
the tables of the money-changers, and the seats of them
selling the doves, and says unto them, It is written, *My* 13
house shall be called an house of prayer; but ye are making it
a den of robbers. And blind and lame came to him in the 14
temple, and he healed them. But when the chief priests 15
and the scribes saw the wonderful things that he did, and
the children crying in the temple and saying, Hosanna to
the Son of David, they were indignant, and said unto him, 16
Hearest thou what these say? And Jesus says unto
them, Yea; did ye never read, *Out of the mouth of babes*
and sucklings thou didst perfect praise? And he left them 17
and went out of the city into Bethany, and lodged
there.

Now in the morning as he returned into the city, he 18
was hungry. And when he saw one fig tree on the way, 19
he came to it and found nothing thereon but leaves
only, and says unto it, Let no fruit come forth from
thee henceforward for ever. And immediately the fig tree
withered away. And when the disciples saw, they mar- 20
velled, saying, How suddenly did the fig tree wither away!
And Jesus answered and said unto them, Verily I say 21
unto you, if ye have faith and doubt not, ye shall not
only do the thing of the fig tree, but if ye shall even say
unto this mountain, Be removed and cast into the sea;
it shall come to pass. And all things, whatsoever ye 22
shall ask in your prayer, believing, ye will receive.

And when he came into the temple, the chief priests 23

and the elders of the people came unto him as he was teaching, saying, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I also will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we say, from heaven, he will say unto us, Why then did ye not believe him? But if we say, from men, we fear the multitude; for all count John as a prophet. And they answered Jesus and said, We know not. And he said unto them, Neither do I tell you by what authority I do these things. But what think ye? A man had two children: he came to the first and said, Child, go work to day in the vineyard. But he answered and said, I will not; afterwards he repented and went. And he came to the other and spake in the same manner. And he answered and said, Yea, sir, and went not. Which of the two did the will of the father? They say, The first. Jesus says unto them, Verily I say unto you, that the publicans and the harlots go before you into the kingdom of God. For John came unto you in the way of righteousness, and ye believed him not, but the publicans and the harlots believed him; and when ye saw it, ye repented not afterwards, so as to believe him.

Hear another parable: There was a householder, who planted a vineyard, and put a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went abroad. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, beat one, killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them in the same manner. But afterwards he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him and have his inheritance. And they took him, and cast him out of

the vineyard and killed him. When therefore the lord of 40
the vineyard shall come, what will he do unto those
husbandmen? They say unto him, He will miserably 41
destroy those miserable men, and will let out the vineyard
unto other husbandmen, who will render him the fruits in
their seasons. Jesus says unto them, Did ye never read 42
in the scriptures, *The stone which the builders rejected, the
same was made the head of the corner: this proceeded from
the Lord, and it is marvellous in our eyes?* Therefore say I 43
unto you, the kingdom of God will be taken from you
and given to a nation bringing forth the fruits thereof.
And when the chief priests and Pharisees heard his 45
parables, they knew that he spake of them; and though 46
seeking to lay hold of him, they feared the multitudes,
because they counted him a prophet.

CH.

AND Jesus answered and spake again in parables XXII.
unto them, saying, The kingdom of heaven was likened 2
unto a king, who made a marriage-feast for his son. And 3
he sent his servants to call them that had been called to
the marriage-feast: and they would not come. Again 4
he sent other servants, saying, Tell them who have been
called, Behold, I have prepared my dinner; my oxen and
the fatlings have been killed, and all things are ready:
come unto the marriage-feast. But they neglected and 5
went away; one to his own farm, another to his merchan-
dise; and the rest laid hold of his servants, and illtreated 6
and killed them. And the king was angry, and he sent 7
his armies and destroyed those murderers and burned their
city. Then says he to his servants, The marriage-feast is 8
ready, but they who have been called were not worthy. Go 9
ye therefore to the crossways, and as many as ye shall
find, call to the marriage-feast. And those servants went 10
out into the ways, and gathered together all, as many as
they found, both evil and good: and the bride-chamber
was filled with guests. But when the king came in to look 11
at the guests, he saw there a man who had not put on a
marriage garment: and he says unto him, Friend, how 12
camest thou in hither not having a marriage garment?

13 And he was speechless. Then said the king to the
ministers, Bind him hand and foot, and cast him out
into the outer darkness; there will be the weeping and the
14 gnashing of teeth. For many are called but few chosen.

15 Then went the Pharisees and took counsel that they
16 might entangle him in discourse. And they send unto him
their disciples with the Herodians, saying, Teacher, we
know that thou art true, and teachest the way of God in
truth, and carest for no one: for thou regardest not the
17 person of men. Tell us, therefore, what thinkest thou, is
18 it lawful to give tribute to Caesar or not? But Jesus
knew their wickedness, and said, Why tempt ye me, ye
19 hypocrites? Shew me the tribute money. And they brought
20 unto him a denarius. And Jesus says unto them, Whose
21 is this image and the superscription? They say, Caesar's.
Then says he unto them, Render therefore unto Caesar
the things which are Caesar's, and unto God the things
22 that are God's. And when they heard, they marvelled,
and left him and went away.

23 In that day came to him Sadducees, saying that there
24 is no resurrection; and they asked him, saying, Teacher,
Moses said, *If one die, having no children, his brother shall*
25 *marry his wife and raise up seed unto his brother.* Now
there were with us seven brothers: and the first mar-
ried and died, and, having no seed, left his wife unto his
26 brother. In like manner also the second, and the third,
27 unto the seven. And last of all the woman died. In the
28 resurrection, therefore, whose wife will she be of the seven?
29 for all had her. But Jesus answered and said unto them,
Ye do err, because ye know not the scriptures, nor yet the
30 power of God. For in the resurrection they neither marry
nor are given in marriage, but are as angels of God in
31 heaven. But as touching the resurrection of the dead, did
ye not read that which was spoken unto you by God,
32 saying, *I am the God of Abraham, and the God of Isaac, and*
the God of Jacob? He is not God of dead, but of living.
33 And when the multitudes heard, they were astonished at
his teaching.

But when the Pharisees heard that he put the Sadducees 34 to silence, they were gathered together. And one of them, 35 a lawyer, asked, tempting him, Teacher, which command- 36 ment is great in the law? And he said unto him, *Thou 37 shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This is the great and first 38 commandment. A second is like unto it, *Thou shalt love 39 thy neighbour as thyself.* On these, the two commandments, 40 hang the whole law and the prophets.

While the Pharisees were gathered together, Jesus 41 asked them, saying, What think ye of the Christ? whose 42 Son is he? They say unto him, David's. He says unto 43 them, How then does David in spirit call him Lord, saying, *The Lord said unto my Lord, Sit thou on my right hand, till 44 I put thine enemies under thy feet?* If therefore David calls 45 him Lord, how is he his son? And no one was able to 46 answer him a word; neither durst any one from that day question him any more.

CH.

THEN spake Jesus to the multitudes and to his dis- 231111. ciples, saying, The scribes and the Pharisees sat in Moses' 2 seat: all things, therefore, whatsoever they bid you, do and 3 keep; but do not ye after their works: for they say, and do not. But they bind heavy burdens and lay them on 4 men's shoulders; but they themselves are unwilling to move them with their finger. And all their works they do 5 to be seen by men: for they make broad their phylacteries, and enlarge the fringes, and love the chief place at 6 feasts, and the chief seats in the synagogues, and the 7 salutations in the markets, and to be called by men, Rabbi. But be not ye called Rabbi: for one is your teacher, 8 and all ye are brethren. And call none your father upon 9 the earth: for one is your Father, the heavenly. Neither 10 be ye called leaders: for one is your leader, the Christ. But the greatest of you will be your minister. And who- 11, 12 soever shall exalt himself will be humbled; and whosoever shall humble himself will be exalted.

But woe unto you, scribes and Pharisees, hypocrites! 13 for ye shut the kingdom of heaven before men: for ye

15 neither go in, nor leave those who go in to go in. Woe
unto you, scribes and Pharisees, hypocrites! for ye compass
sea and land to make one proselyte, and when he becomes
such, ye make him a son of hell twofold more than your-
16 selves. Woe unto you, blind guides, that say, Whoso-
ever shall swear by the temple, it is nothing; but whosoever
17 shall swear by the gold of the temple is a debtor! Ye
fools and blind: for which is the greater, the gold, or
18 the temple that sanctified the gold? And, Whosoever
shall swear by the altar, it is nothing; but whosoever
19 swears by the gift that is upon it is a debtor. Ye
blind: for which is greater, the gift, or the altar that
20 sanctifies the gift? He therefore that sware by the
21 altar, swears by it and by all things thereon. And he
that sware by the temple, swears by it and by him
22 that dwells therein. And he that sware by heaven, swears
by the throne of God and by him that sits thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye
pay tithe of the mint and the anise and the cummin, and
have left the weightier matters of the law, the judgment
and the mercy and the faith: these ought ye to have done,
24 and not leave those. Blind guides, who strain out the
25 gnat and swallow the camel. Woe unto you, scribes
and Pharisees, hypocrites! for ye cleanse the outside of
the cup and of the platter, but within they are full of
26 robbery and incontinence. Thou blind Pharisee, cleanse
first the inside of the cup, that the outside of it may become
27 clean also. Woe unto you, scribes and Pharisees, hypo-
crites! for ye are like unto whited sepulchres, which indeed
appear beautiful outwardly, but within are full of dead
28 bones, and of every uncleanness. So also ye appear out-
wardly righteous unto men, but within ye are full of
29 hypocrisy and iniquity. Woe unto you, scribes and
Pharisees, hypocrites! for ye build the sepulchres of the
30 prophets, and garnish the tombs of the righteous, and say,
If we had been in the days of our fathers, we would not
have been their partners in the blood of the prophets.
31 Wherefore ye witness against yourselves, that ye are

sons of them who killed the prophets. Fill ye up then 32
the measure of your fathers. Serpents, brood of vipers, 33
how can ye escape the judgment of hell? Wherefore, 34
behold, I send unto you prophets and sages and scribes:
some of them ye will kill and crucify, and some of them
ye will scourge in your synagogues, and persecute from
city to city; that upon you may come all the righteous 35
blood shed upon the earth, from the blood of Abel the
righteous unto the blood of Zechariah son of Barachiah,
whom ye slew between the shrine and the altar. Verily I 36
say unto you, all these things will come upon this genera-
tion. O Jerusalem, Jerusalem, that killest the prophets 37
and stonest them who have been sent unto her, how often
did I desire to gather thy children as a hen gathers her
chickens under the wings, and ye desired not! Behold, 38
your house is left unto you desolate. For I say unto 39
you, ye shall not see me henceforth, till ye shall say,
Blessed be he that comes in the name of the Lord.

CH.

AND Jesus went out, and departed from the temple: XXIV.
and his disciples came to him to shew him the buildings of
the temple. And he answered and said unto them, See 2
ye not all these things? verily I say unto you, there will
not be left here one stone upon another that will not be
destroyed. And as he sat upon the mount of Olives, the 3
disciples came unto him apart, saying, Tell us, when will
these things be? and what the sign of thy coming and of
the end of the world? And Jesus answered and said unto 4
them, Take heed that no one deceive you. For many will 5
come in my name, saying, I am the Christ, and will
deceive many. And ye will hear of wars and rumours of 6
wars: see that ye be not troubled: for they must come to
pass, but the end is not yet. For nation will rise against 7
nation, and kingdom against kingdom: and there will
be famines and earthquakes in divers places. But all 8
these are a beginning of sorrows. Then will they deliver 9
you up to affliction, and will kill you: and ye will be
hated by all the nations for my name's sake. And 10
then will many be offended, and will deliver up one

11 another, and hate one another. And many false prophets
12 will rise, and will deceive many. And because iniquity
13 shall be multiplied, the love of the many will wax cold. But
he that endured unto the end, the same will be saved.
14 And this gospel of the kingdom will be preached in all
the world for a witness unto all the nations; and then
15 will the end come. When therefore ye shall see the
abomination of desolation, spoken of through Daniel the
prophet, standing in the holy place (he that reads, let him
16 perceive), then let them who are in Judaea flee to the
17 mountains: let him who is on the roof not come down to
18 take the things out of his house: and let not him who is
19 in the field turn back to take his garment. But woe unto
them that are with child, and to them that give suck in
20 those days! And pray ye that your flight be not in
21 winter, neither on a sabbath: for then will be great
affliction, such as was not since the beginning of the world
22 unto this time, no, nor ever shall be. And if those days
had not been shortened, no flesh would have been saved:
but for the elect's sake those days will be shortened.
23 Then if any one say unto you, Lo, here is the Christ,
24 or there; believe not. For there will rise false Christs
and false prophets, and will perform great signs and
wonders; so that even the elect, if it were possible, would
25, 26 be deceived. Behold, I have foretold you. If therefore they
say unto you, Behold, he is in the wilderness; go not forth:
27 behold, he is in the secret chambers; believe not. For
as the lightning comes out of the east and appears
unto the west, so will the coming of the Son of man be.
28 Wheresoever the carcase is, there will the eagles be gathered
29 together. And immediately after the affliction of those days
the sun will be darkened, and the moon will not give her
light, and the stars will fall out of the heaven, and the
30 powers of the heavens will be shaken: and then will
appear the sign of the Son of man in heaven: and all
the tribes of the earth will mourn, and will see the Son
of man coming on the clouds of heaven with power and
31 great glory. And he will send his angels with a great

trumpet, and they will gather together his elect from the four winds, from the ends of the heavens to the ends thereof. But learn the parable from the fig tree: as 32 soon as its branch becomes tender, and puts forth the leaves, ye know that the summer is nigh: so likewise ye, 33 when ye shall see all these things, know that he is nigh, at the doors. Verily I say unto you, this generation will 34 not pass till all these things come to pass. The heaven 35 and the earth will pass, but my words will not pass. But of that day and hour knows no one, neither the angels 36 of the heavens, nor the Son, but the Father only. But as 37 the days of Noah, so will the coming of the Son of man be. For as in the days that were before the flood they 38 were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and 39 knew not until the flood came, and took all away; so also will the coming of the Son of man be. Then will two be 40 in the field; one is taken, and one is left. Two women 41 grinding at the mill; one is taken, and one is left. Watch 42 therefore: for ye know not on what day your Lord comes. But know this, that if the householder had 43 known in what watch the thief comes, he would have watched, and not have suffered his house to be broken into. Therefore be ye also ready; for in such an hour as ye think 44 not the Son of man comes. Who then is the faithful and 45 wise servant, whom the lord set over his household, to give them their food in season? Blessed is that servant, 46 whom his lord when he comes shall find so doing. Verily 47 I say unto you, that he will set him over all his goods. But if the evil servant shall say in his heart, My lord 48 tarries; and shall begin to smite his fellow-servants, 49 and eats and drinks with the drunken; the lord of that 50 servant will come in a day when he looks not for him, and in an hour that he knows not, and will cut him 51 asunder and appoint his portion with the hypocrites; there will be the weeping and the gnashing of teeth.

CH.

THEN will the kingdom of heaven be likened unto 25. ten virgins, who took their lamps and went forth to meet

2 the bridegroom. And five of them were foolish and five
3 wise. For the foolish took the lamps and took with them
4 no oil. But the wise took oil in the vessels with the lamps.
5 And while the bridegroom tarries they all slumbered
6 and slept. And at midnight a cry is raised, Behold, the
7 bridegroom! go ye out to meet him. Then rose all those
8 virgins and trimmed their own lamps. And the foolish
9 said unto the wise, Give us of your oil; for our lamps are
10 going out. And the wise answered, saying, There might
11 not be enough for us and you: go ye rather to the sellers
12 and buy for yourselves. And while they went away to buy,
13 the bridegroom came; and they that were ready went in
14 with him to the marriage-feast: and the door was shut.
15 But afterward come also the other virgins, saying, Lord,
16 Lord, open to us. But he answered and said, Verily I
17 say unto you, I know you not. Watch, therefore, for
18 ye know neither the day nor yet the hour. For it is
19 as a man going abroad, who called his own servants,
20 and delivered up unto them his goods. And unto one
21 he gave five talents, to another two, and to another
22 one; to each according to his respective power: and he
23 went abroad. He that received the five talents went im-
mediately and traded with the same and made other five
talents. In the same manner he that received the two
gained other two. But he that received the one went away
and digged the earth, and hid his lord's money. And after
a long time the Lord of those servants comes and
reckons with them. And he that received the five
talents came and brought other five talents, saying,
Lord, thou deliveredst up unto me five talents: behold,
I gained other five talents. His lord said unto him,
Well done, good and faithful servant: thou wast faithful
over a few things, I will set thee over many: enter
into the joy of thy lord. He also that received the two
talents came to him and said, Lord, thou deliveredst up
unto me two talents: behold, I gained other two talents.
His lord said unto him, Well done, good and faithful
servant: thou wast faithful over a few things, I will set

thee over many: enter into the joy of thy lord. Then 24
he also who had received the one talent came to him and
said, Lord, I knew thee that thou art an hard man, reaping
where thou didst not sow, and gathering whence thou didst
not scatter: and I was afraid and went away and hid thy 25
talent in the earth: lo, thou hast thine own. But his lord 26
answered and said unto him, Evil servant and slothful,
thou knewest that I reap where I sowed not, and gather
whence I did not scatter: thou oughtest therefore to have 27
put my money to the bankers, and when I came I should
have received mine own with interest. Take therefore the 28
talent from him, and give it unto him who has the ten
talents. For unto every one that has will be given, and he 29
will have abundance: but from him that has not, even
what he has will be taken. And cast out the unprofitable 30
servant into the outer darkness; there will be the weeping
and the gnashing of teeth.

But when the Son of man shall have come in his glory, 31
and all the angels with him, then will he sit upon the
throne of his glory. And before him will be gathered 32
together all the nations; and he will separate them one
from another, as the shepherd separates the sheep from
the goats; and will set the sheep on his right hand, but 33
the goats on the left. Then will the King say unto them 34
on his right hand, Come, ye blessed of my Father, inherit
the kingdom prepared for you from the foundation of the
world. For I was hungry and ye gave me to eat: I was 35
thirsty and ye gave me drink: I was a stranger and ye
received me: naked and ye clothed me: I was sick and 36
ye visited me: I was in prison and ye came unto me.
Then will the righteous answer him, saying, Lord, when 37
saw we thee hungry and fed thee? or thirsty and gave thee
drink? when saw we thee a stranger and received thee? 38
or naked and clothed thee? and when saw we thee sick or 39
in prison and came unto thee? And the King will answer 40
and say unto them, Verily I say unto you, inasmuch as
ye did it unto one of the least of these my brethren, ye did
it unto me. Then will he say also unto them on the left 41

hand, Depart from me, accursed, into the everlasting fire
42 prepared for the devil and his angels. For I was hungry
and ye gave me not to eat: I was thirsty and ye gave me
43 not drink: I was a stranger and ye received me not:
naked and ye clothed me not: sick and in prison and
44 ye visited me not. Then will they also answer, saying,
Lord, when saw we thee hungry, or thirsty, or a stranger,
or naked, or sick, or in prison, and did not minister
45 unto thee? Then will he answer them, saying, Verily
I say unto you, inasmuch as ye did it not to one of these
46 the least, neither did ye it to me. And these will go
away into everlasting punishment; but the righteous into
everlasting life.

CH. XXVI. AND it came to pass when Jesus finished all these
2 sayings, he said unto his disciples, Ye know that after two
days is the passover, and the Son of man is delivered up to
be crucified.

3 Then were gathered together the chief priests and the
elders of the people unto the court of the high priest
4 who was called Kaiaphas; and they consulted that they
5 might lay hold of Jesus by craft, and kill him. But they
said, Not at the feast, lest there be an uproar among the
people.

6 Now when Jesus was in Bethany, in the house of Simon
7 the leper, there came unto him a woman having an ala-
baster box of very precious ointment, and poured it down
8 on his head, as he sat at table. And when his disciples
saw, they were indignant, saying, To what purpose is this
9 destruction? for this could have been sold for much and
10 given to the poor. But when Jesus knew, he said unto them,
Why trouble ye the woman? for she wrought a good work
11 upon me. For the poor ye have always with yourselves,
12 but me ye have not always. For in that she poured this
13 ointment on my body, she did it for my burial. Verily I
say unto you, wheresoever this gospel shall be preached
in the whole world, what this woman did will also be told
for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto

the chief priests and said, What will ye give me, and I 15
will deliver him up unto you? And they weighed unto
him thirty shekel-pieces. And from that time he was 16
seeking a good opportunity to deliver him up.

Now the first day of the unleavened bread the disciples 17
came to Jesus, saying, Where wilt thou that we prepare for
thee to eat the passover? And he said, Go into the city 18
to such a man, and say unto him, The Teacher says,
My time is at hand; I keep the passover at thy house with
my disciples. And the disciples did as Jesus commanded 19
them, and prepared the passover.

Now when it was evening he sat down with the 20
twelve disciples. And as they did eat, he said, Verily 21
I say unto you, that one of you will deliver me up. And 22
they were exceeding sorry, and began each one of them
to say unto him, Is it I, Lord? And he answered and 23
said, He that dipped with me his hand in the dish, the same
will deliver me up. The Son of man goes as it is written 24
of him: but woe unto that man by whom the Son of
man is delivered up! it were good for him if that man
had not been born. Then Judas, who delivers him up, 25
answered and said, Is it I, Rabbi? He says unto him,
Thou saidst it. And as they did eat, Jesus took a loaf 26
and blessed and brake, and gave to the disciples and
said, Take, eat; this is my body. And he took a cup 27
and gave thanks, and gave it to them, saying, Drink ye
all of it; for this is my blood of the covenant, which 28
is shed for many for remission of sins. But I say unto 29
you, I will not drink henceforth of this the fruit of the
vine, until that day when I drink it new with you in my
Father's kingdom.

And when they sang the hymn they went out to the 30
mount of Olives. Then says Jesus unto them, All ye will 31
be offended at me this night. For it is written, *I will smite
the shepherd, and the sheep of the flock will be scattered abroad.*
But after I shall have been raised, I will go before you into 32
Galilee. But Peter answered and said unto him, Though 33
all shall be offended at thee, I will never be offended.

34 Jesus said unto him, Verily I say unto thee, That this
35 night, before a cock crow, thou wilt deny me thrice. Peter
says unto him, Though I should even die with thee, I will
not deny thee. In like manner also said all the disciples.

36 Then comes Jesus with them into an enclosure called
Gethsemane, and says unto the disciples, Sit ye here till
37 I shall have gone away yonder and prayed. And he took
with him Peter and the two sons of Zebedee, and began to
38 be sorrowful and dejected. Then says he unto them, My
soul is exceeding sorrowful, even unto death: abide here and
39 watch with me. And he approached a little nearer, and fell
on his face praying and saying, O Father, if it is possible,
let this cup pass from me: nevertheless not as I will, but
40 as thou. And he comes unto the disciples and finds
them asleep, and says unto Peter, So ye were not able to
41 watch with me one hour? Watch and pray, that ye enter
not into temptation: the spirit indeed is willing, but the flesh
42 weak. Again he went away a second time and prayed
saying, O my Father, if this cannot pass except I drink
43 it, thy will be done. And he came again and found them
44 asleep; for their eyes were heavy. And he left them,
and went away again and prayed a third time, saying
45 the same words again. Then comes he to the disciples
and says unto them, Sleep on now, and take your rest:
behold, the hour is at hand, and the Son of man is de-
46 livered up into the hands of sinners. Rise, let us be going:
behold, he that delivers me up is at hand.

47 And while he is yet speaking, behold, Judas, one of the
twelve, came, and with him a great multitude with swords
and staves, from the chief priests and elders of the people.
48 Now he that delivers him up gave them a sign, saying,
49 Whomsoever I shall kiss, that is he: lay hold of him. And
immediately he came up to Jesus and said, Hail, Rabbi, and
50 kissed him tenderly. But Jesus said unto him, Friend,
wherefore art thou come? Then they came up and laid hands
51 on Jesus, and laid hold of him. And, behold, one of them
with Jesus stretched out his hand and drew his sword, and
struck the servant of the high priest and took off his ear.

Then says Jesus unto him, Return thy sword into its place : 52
for all they that have taken a sword will perish by a sword.
Or thinkest thou that I cannot entreat my Father, and 53
he will now furnish me with more than twelve legions of
angels? How then should the scriptures be fulfilled, that 54
it must be so? In that hour Jesus said to the multi- 55
tudes, Ye came out as against a robber with swords and
staves to take me. I was sitting daily in the temple teach-
ing, and ye did not lay hold of me. But all this is come 56
to pass that the scriptures of the prophets may be fulfilled.
Then all the disciples left him and fled.

And they that laid hold of Jesus led him away to 57
Kaiaphas the high priest, where the scribes and the elders
were gathered together. But Peter was following him 58
afar off unto the high priest's court, and went in, and was
sitting with the attendants to see the end.

Now the chief priests and all the Sanhedrim were seek- 59
ing false witness against Jesus, that they might put him to
death, and found none, though many false witnesses came 60
up. But at last two came up and said, This man said, I am 61
able to destroy the temple of God, and to build it within
three days. And the high priest arose and said unto him, 62
Answerest thou nothing to what these witness against
thee? But Jesus held his peace. And the high priest 63
answered and said unto him, I adjure thee by the living
God, that thou tell us whether thou art the Christ, the
Son of God. Jesus says unto him, Thou saidst it; never- 64
theless I say unto you, henceforth ye will see the Son of
man sitting on the right hand of the Power, and coming
on the clouds of heaven. Then the high priest rent his 65
garments, saying, He blasphemed; what further need have
we of witnesses? behold, now ye heard the blasphemy.
What think ye? They answered and said, He is guilty 66
of death. Then did they spit in his face, and smote him 67
with their fists; and others smote him with the palms of
their hands, saying, Prophecy unto us, O Christ, who is he 68
that struck thee?

But Peter was sitting without in the court; and a maid 69

came up to him, saying, And thou wast with Jesus the
70 Galilean. But he denied before all, saying, I know not
71 what thou sayest. And when he was gone out into the
porch, another saw him, and says unto them there, This
72 man was with Jesus the Nazarene. And again he denied
73 with an oath, I know not the man. And after a little
those standing came up and said to Peter, Surely thou
74 also art of them; for thy speech betrays thee. Then
began he to curse and to swear, I know not the man. And
75 immediately a cock crew. And Peter remembered the
word of Jesus who had said, Before a cock crow, thou wilt
deny me thrice. And he went out and wept bitterly.

CH. XXVII. BUT when morning came all the chief priests and
the elders of the people took counsel against Jesus to put
2 him to death. And when they bound him they led him
away, and delivered him up to Pilate the governor.

3 Then Judas, who delivers him up, when he saw that he
was condemned, seized with remorse returned the thirty
4 shekel-pieces to the chief priests and elders, saying, I
sinned in that I delivered up innocent blood. And they
5 said, What is it to us? see thou to it. And having cast
the shekel-pieces into the temple he withdrew, and went
6 away and hanged himself. But the chief priests took the
shekel-pieces and said, It is not lawful to put them into the
7 treasury, because they are a price of blood. And they took
counsel, and bought with them the potter's field as a
8 burying place for the strangers. Wherefore that field was
9 called, Field of blood, unto this day. Then was fulfilled
that which was spoken through Jeremiah the prophet,
saying, *And they took the thirty shekel-pieces, the price of*
him that was priced, whom they of the children of Israel did
10 *price; and gave them for the potter's field, as the Lord com-*
manded me.

11 And Jesus stood before the governor; and the governor
asked him, saying, Art thou the King of the Jews? And
12 Jesus said, Thou sayest it. And when he was accused by
13 the chief priests and elders, he answered nothing. Then
says Pilate unto him, Hearest thou not how many things

they witness against thee? And he answered him not 14
even a word, so that the governor marvelled greatly. Now 15
at feast-time the governor was wont to release one unto the
multitude, a prisoner whom they would. And they had then 16
a notable prisoner called Barabbas. When therefore they 17
were gathered together, Pilate said unto them, Whom will
ye that I release unto you? Barabbas, or Jesus called Christ?
for he knew that because of envy they delivered him up. 18
And as he was sitting on the judgment seat, his wife sent 19
unto him saying, Have thou nothing to do with that right-
eous man; for I suffered many things this day in a dream
because of him. But the chief priests and the elders per- 20
suaded the multitudes that they should ask for Barabbas,
and destroy Jesus. And the governor answered and said 21
unto them, Which of the two will ye that I release unto
you? They said, Barabbas. Pilate says unto them, What 22
then shall I do with Jesus who is called Christ? They all
say, Let him be crucified. And he said, Why, what evil 23
did he? But they cried exceedingly, saying, Let him be
crucified. And so Pilate, seeing that it avails nothing, but 24
rather that an uproar is being made, took water and
washed his hands before the multitude, saying, I am
innocent of this man's blood; see ye to it. And all the 25
people answered and said, His blood be on us and on our
children. Then released he Barabbas unto them; and 26
having scourged Jesus he delivered him up to be crucified.

Then the soldiers of the governor took Jesus with them 27
into the palace, and gathered together unto him the whole
band. And they stripped him, and put about him a scarlet 28
robe, and having platted a crown of thorns, they put it upon 29
his head, and a reed in his right hand; and they bowed
the knee before him, and mocked him, saying, Hail, king
of the Jews! and they spat upon him, and took the reed 30
and smote him on the head. And when they mocked him, 31
they took the robe off him, and put his own garments on
him, and led him away to crucify him.

And as they come out, they found a man of Cyrene, 32
Simon by name: him they compelled to bear his cross.

33 And when they came unto a place called Golgotha, which
34 is called, Place of a skull, they gave him wine to drink
mingled with gall : and when he tasted he would not drink.
35 And they crucified him, and divided among them his gar-
36 ments, having cast lots ; and sitting down they were keep-
37 ing him there. And they put over his head his accusation
written, THIS IS JESUS THE KING OF THE JEWS.

38 Then are crucified with him two robbers, one on the
39 right hand and one on the left. And they that passed by
40 blasphemed him, wagging their heads and saying, Thou
that destroyest the temple and buildest it in three days,
save thyself if thou art God's son, and come down from
41 the cross. In like manner the chief priests, mocking
42 with the scribes and elders, said, He saved others, himself
he cannot save. He is King of Israel, let him now come
43 down from the cross, and we may believe on him. He has
trusted in God ; let him deliver him now if he likes him :
44 for he said, I am God's son. The robbers also, who were
crucified with him, reproached him in the same fashion.

45 Now from the sixth hour there was darkness over all
46 the earth unto the ninth hour. And about the ninth
hour Jesus cried out with a loud voice, saying, Eli, Eli,
lema sabachthani ? that is to say, My God, my God, why
47 didst thou forsake me ? And some of them standing there,
48 when they heard it said, This man calls for Elijah. And
immediately one of them ran and took a sponge, and filled
it with vinegar, and put it on a reed and gave him to
49 drink. But the rest said, Let us see whether Elijah is
coming to save him.

50 And Jesus, when he cried again with a loud voice,
51 yielded up his spirit. And, behold, the veil of the temple
was rent into two from top to bottom ; and the earth was
52 shaken and the rocks were rent ; and the tombs were
opened ; and many bodies of the saints who slept were
53 raised ; and they came out of the tombs after his resurrec-
tion and entered into the holy city and appeared unto many.
54 But when the centurion, and they that were with him keep-
ing Jesus, saw the earthquake and the things that were

done, they feared exceedingly, saying, Truly this was God's son. And many women were there beholding afar off, who 55 followed Jesus from Galilee, ministering unto him; among 56 whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When evening was come, there came a rich man of 57 Arimathea, Joseph by name, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. 58 Then Pilate commanded it to be given up. And when 59 Joseph took the body, he wrapped it in pure linen, and 60 laid it in his own new tomb, which he hewed in the rock: and he rolled a great stone to the door of the tomb and went away. And Mary the Magdalene was there, and the 61 other Mary, sitting over against the sepulchre.

Now the next day, which is after the preparation, the 62 chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said 63 while he was yet alive, After three days I am raised. Command therefore that the sepulchre be made sure until 64 the third day, lest his disciples come and steal him away and say unto the people, He was raised from the dead: so the last error will be worse than the first. Pilate said 65 unto them, Ye have a guard; go, make it as sure as ye can. So they went and made the sepulchre sure, sealing 66 the stone with the guard.

CII.

Now late in the sabbath, as it began to dawn into the xxviii. first day of the week, came Mary the Magdalene and the other Mary to behold the sepulchre. And, lo, a great 2 earthquake took place; for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it. His appearance was as lightning, and his 3 raiment white as snow. And for fear of him the keepers 4 shook, and became as dead men. And the angel answered 5 and said unto the women, Fear not: for I know that ye seek Jesus, him who has been crucified. He is not here: 6 for he was raised, as he said: come, see the place where he lay. And go quickly and tell his disciples that he was 7 raised from the dead; and, behold, he goes before you

into Galilee; there shall ye see him; lo, I have told
8 you. And they departed quickly from the tomb with
9 fear and great joy, and ran to tell his disciples. And
behold, Jesus met them, saying, Hail. And they came up to
10 him and laid hold of his feet, and worshipped him. Then
says Jesus unto them, Be not afraid: go tell my brethren
that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard
came into the city and told the chief priests all that took
12 place. And when they were gathered together with the
elders and took counsel, they gave many shekel-pieces
13 unto the soldiers, saying, Say that his disciples came by
14 night and stole him while we slept. And if this come to
the governor's ears, we will persuade him, and will save you
15 all anxiety. So they took the shekel-pieces and did as
they were taught: and this saying was spread among the
Jews unto this day.

16 But the eleven disciples went into Galilee, unto the
17 mountain where Jesus appointed them. And when they
18 saw him, they worshipped; but some doubted. And Jesus
came and spake unto them, saying, All authority was
19 given unto me in heaven and on earth. Go ye and
disciple all the nations, baptizing them into the name of
the Father, and of the Son, and of the Holy Spirit;
20 teaching them to keep all things whatsoever I commanded
you; and, lo, I am with you all the days, unto the end
of the world.

ACCORDING TO MARK.



BEGINNING of the gospel of Jesus Christ, as it is CH. I.
written in Isaiah the prophet, *Behold, I send my messenger 2*
before thy face, who shall prepare thy way. A voice of one 3
crying in the wilderness, Prepare ye the way of the Lord,
make his paths straight. John appeared, baptizing in the 4
wilderness, and preaching a baptism of repentance for
remission of sins. And there went out unto him all the 5
land of Judaea and all they of Jerusalem, and were bap-
tized by him in the river Jordan, confessing their sins. And 6
John was clothed with camel's hair, and with a leathern
girdle about his loins, and did eat locusts and wild
honey. And he preached, saying, There comes he that is 7
mightier than I after me, the latchet of whose sandals I
am not worthy to stoop down and loose. I baptized 8
you with water; but he will baptize you in the Holy
Spirit. And it came to pass in those days, that Jesus 9
came from Nazareth of Galilee, and was baptized by John
in the Jordan. And straightway coming up out of the 10
water, he saw the heavens rent, and the Spirit like a dove
descending to him. And there was a voice out of the 11
heavens, Thou art my beloved Son, in thee I am well
pleased.

And straightway the spirit drives him out into the 12
wilderness. And he was in the wilderness forty days, 13
tempted by Satan, and was with the beasts; and the
angels were ministering unto him.

But after John was delivered up, Jesus came into 14
Galilee, preaching the gospel of God, that, The time is 15
fulfilled and the kingdom of God is at hand; repent, and
believe in the gospel.

16 And passing along by the sea of Galilee, he saw
Simon, and Andrew, Simon's brother, casting about in the
17 sea; for they were fishers. And Jesus said unto them,
Come after me, and I will make you to become fishers of
18 men. And straightway they left the nets and followed
19 him. And when he went a little farther he saw James, the
son of Zebedee, and John his brother, who also were in
20 the ship mending the nets. And straightway he called
them: and they left their father Zebedee in the ship with
the hired servants, and went away after him.

21 And they go into Capernaum; and straightway on the
22 sabbath he was teaching in the synagogue. And they
were astonished at his teaching; for he was teaching them
as one having authority, and not as the scribes.

23 And straightway there was in their synagogue a man
24 with an unclean spirit; and he cried out, saying, What
- have we to do with thee, Jesus Nazarene? thou camest
to destroy us; I know thee who thou art, the Holy One
25 of God. And Jesus rebuked it, Hold thy peace and come
26 out of him. And when the unclean spirit tare him and cried
27 with a loud voice, it came out of him. And they were all
amazed, so that they questioned among themselves, saying,
What thing is this? New teaching with authority; he
commands even the unclean spirits, and they obey him.
28 And straightway his fame went forth everywhere into all
the region round about Galilee.

29 And straightway when they came out of the synagogue,
they went into the house of Simon and Andrew, with James
30 and John. But Simon's wife's mother lay sick of a fever,
31 and straightway they tell him about her. And he came up
and raised her, having taken hold of her hand; and the fever
32 left her, and she was ministering unto them. But when
evening came, when the sun set, they brought unto him
33 all that were sick and the demoniacs. And the whole
34 city was gathered together at the door. And he healed
many that were sick of divers diseases, and cast out
many demons, and allowed not the demons to speak,
because they knew him.

And in the morning he rose up while it was still 35
very dark, went out, and departed into a desert place, and
was there praying; and Simon followed him closely, and 36
they that were with him; and they found him, and say 37
unto him, All are seeking thee. And he says unto them, 38
Let us go elsewhere into the neighbouring towns, that I
may preach there also: for therefore came I forth. And 39
he went preaching in their synagogues throughout all
Galilee, and casting out the demons.

And there comes a leper to him, beseeching him and 40
kneeling, saying unto him, If thou wilt, thou canst cleanse
me. And moved with compassion he put forth his hand 41
and touched, and says, I will, be thou cleansed. And 42
straightway the leprosy departed from him, and he was
cleansed. And he sternly charged him, and forthwith sent 43
him away, and says unto him, See thou say nothing to 44
any one: but go, shew thyself to the priest, and offer for
thy cleansing the things which Moses commanded for a
testimony unto them. But he went out and began to 45
proclaim much, and to blaze abroad the matter, so that
he could no more openly enter into a city, but was without
in desert places; and they were coming to him from every
quarter.

CH.

II.

AND when he entered into Capernaum again, after some
days, it was heard that he was in the house. And many 2
were gathered together, so that even the place about the
door could no longer contain them: and he spake the word
unto them. And they come bringing unto him a paralytic 3
who was carried by four. And when they could not bring 4
him unto him because of the multitude, they uncovered
the roof where he was; and having broken it up,
they let down the bed whereon the paralytic lay. And 5
Jesus seeing their faith says unto the paralytic, Child,
thy sins are forgiven. But there were certain of the 6
scribes sitting there, and reasoning in their hearts, Why 7
does this man speak thus? He blasphemeth; who can
forgive sins but one, God? And straightway when Jesus 8
knew fully in his spirit that they were so reasoning within

themselves, he says unto them, Why reason ye these
9 things in your hearts? Which is easier; to say to the
paralytic, Thy sins are forgiven, or to say, Rise, and
10 take up thy bed and go? But that ye may know that
the Son of man has authority on the earth to forgive
11 sins (he says to the paralytic), I say unto thee, Rise,
12 take up thy bed and go unto thine house. And he was
raised, and straightway took up the bed and went forth
before them all; so that they were all amazed and glorified
God, saying, We never saw it thus.

13 And he went forth again to the sea; and all the multi-
tude was coming unto him, and he was teaching them.
14 And passing on he saw Levi the son of Alphaeus sitting
at the receipt of custom, and says unto him, Follow me.
15 And he rose up and followed him. And it comes to pass,
that, as he is sitting at meat in his house, many publicans
and sinners were also sitting together with Jesus and his
disciples; for there were many; and there followed him
16 also scribes of the Pharisees. And when they saw that
he ate with the publicans and the sinners, they said unto
his disciples, Does he eat and drink with the publicans
17 and sinners? And when Jesus heard, he says unto them,
They that are whole have no need of a physician, but they
that are sick: I came not to call righteous but sinners.

18 And the disciples of John and the Pharisees were fast-
ing: and they come and say unto him, Why do the dis-
ciples of John and the disciples of the Pharisees fast, but
19 thy disciples fast not? And Jesus said unto them, Can
the sons of the bridechamber fast while the bridegroom
is with them? as long as they have the bridegroom with
20 them they cannot fast. But days will come when the
bridegroom will be taken away from them, and then will
21 they fast in that day. No one sews a piece of undressed
cloth on an old garment: otherwise the filling up takes
from it, the new from the old, and a worse rent is made.
22 And no one puts new wine into old skins: otherwise the
wine will burst the skins, and the wine perishes as well
as the skins.

And it came to pass that he was going along through 23
the corn fields on the sabbath; and his disciples began
to make a way by plucking the ears. And the Pharisees 24
said unto him, Behold, why do they on the sabbath
that which is not lawful? And he says unto them, 25
Did ye never read what David did, when he had need
and was hungry, himself and they that were with him?
How he entered into the house of God in the time of 26
Abiathar the high priest, and did eat the shewbread, which
it is not lawful to eat but for the priests, and gave also to
them who were with him? And he said unto them, The 27
sabbath was made for the sake of man, and not man for
the sake of the sabbath; so that the Son of man is Lord 28
also of the sabbath.

CH.

AND he entered again into a synagogue; and there was 2
a man there having the hand withered up. And they were
watching him, whether he would heal him on the sabbath;
that they might accuse him. And he says unto the man 3
having the withered hand, Rise, and come into the midst.
And he says unto them, Is it lawful to do good on the 4
sabbath, or to do evil? to save life or to kill? And they
held their peace. And when he looked round about on 5
them with wrath, being grieved for the hardness of their
heart, he says unto the man, Stretch forth the hand.
And he stretched it forth, and his hand was restored.
And the Pharisees went forth, and straightway took 6
counsel with the Herodians against him, that they might
destroy him.

III.

And Jesus withdrew with his disciples to the sea; and 7
a great multitude from Galilee and from Judæa followed,
and from Jerusalem, and from Idumæa, and beyond 8
the Jordan, and about Tyre and Sidon, a great multi-
tude, hearing what he did, came unto him. And he spake 9
to his disciples that a small ship should wait on him
because of the multitude, lest they should throng him.
For he healed many, so that they pressed upon him that 10
they might touch him, as many as had plagues. And the 11
unclean spirits, whenever they behold him, fell down before

12 him, and cried saying, Thou art the Son of God. And he rebuked them much that they should not make him known.

13 And he goes up unto the mountain, and calls unto him whom he himself would, and they went away unto him.
14 And he appointed twelve, that they should be with him,
15 and that he should send them forth to preach, and to have
16 authority to cast out the demons. And he appointed the
17 twelve, and gave the name Peter to Simon; and James
the son of Zebedee, and John the brother of James, and he
gave them the names Boanerges, which is, sons of thunder;
18 and Andrew, and Philip, and Bartholomew, and Matthew,
and Thomas, and James the son of Alphaeus, and Thaddaeus,
19 and Simon the Cananean, and Judas Iscariot, who also
delivered him up.

20 And he comes into an house. And a multitude comes
together again, so that they could not so much as eat
21 bread. And when his friends heard of it they went out
to lay hold of him; for they said, He is beside himself.
22 And the scribes who came down from Jerusalem said,
He has Beelzebul, and by the ruler of the demons casts
23 he out the demons. And he called them unto him and
said unto them in parables, How can Satan cast out
24 Satan? And if a kingdom be divided against itself, that
25 kingdom cannot stand. And if a house be divided against
26 itself, that house will not be able to stand. And if Satan
rose up against himself, he was divided and cannot stand,
27 but has an end. But no one can enter into the strong
man's house, and thoroughly plunder his goods, except he
shall first have bound the strong man; and then he will
28 thoroughly plunder his house. Verily I say unto you, all
things shall be forgiven unto the sons of men, the sins
29 and the blasphemies wherewith they shall blaspheme: but
whosoever shall blaspheme against the Holy Spirit has
never forgiveness, but will be guilty of everlasting sin;
30 because they said, He has an unclean spirit.

31 And his mother comes and his brethren, and standing
32 without sent unto him, calling him. And a multitude was
sitting about him, and they say unto him, Behold, thy mother

and thy brethren and thy sisters without seek thee. And 33
he answered them and says, Who is my mother and
my brethren? And he looked round about on them which 34
sat in a circle about him and says, Behold my mother
and my brethren! Whosoever shall have done the will 35
of God, the same is my brother and sister and mother. CH.

AND he began again to teach by the sea side. And there IV.
is gathered together unto him a very great multitude, so
that he entered into a ship and sat in the sea; and all the
multitude was by the sea on the land. And he was teach- 2
ing them many things in parables, and was saying unto
them in his teaching, Hear; behold, the sower went forth to 3
sow: and it came to pass, as he sowed, some fell by the 4
way side, and the birds came and devoured it. And other 5
fell on the rocky places, where it had not much earth;
and straightway it sprung up, because it had no depth
of earth. And when the sun rose, it was scorched; and 6
because it had no root, it withered. And other fell into 7
the thorns, and the thorns came up and choked it, and it
yielded no fruit. And others fell into the good earth, and 8
yielded fruit, coming up and increasing; and it brought
forth unto thirty, and unto sixty, and unto an hundred-
fold. And he said, He that has ears to hear, let him hear. 9
And when he was alone, they that were about him with 10
the twelve asked him the parables. And he said unto 11
them, Unto you is given the mystery of the kingdom of
God; but unto them that are without, all things are done
in parables, in order that seeing they may see and not 12
perceive, and hearing they may hear and not under-
stand; lest they turn and it be forgiven them. And he 13
says unto them, Know ye not this parable? and how will
ye know all the parables? The sower sows the word. And 14, 15
these are they by the way side, where the word is sown;
and when they have heard, Satan comes straightway and
takes away the word sown in them. And these are they 16
in like manner who are sown on the rocky places, who,
when they have heard the word, straightway receive it
with joy; and have no root in themselves but continue 17

only for a while ; afterward, when affliction or persecution arises because of the word, straightway they are offended.

18 And others are they who are sown upon the thorns ; these
19 are they that heard the word, and the anxieties of the world, and the deceitfulness of riches, and the lusts about other things entering in, choke the word, and it becomes
20 unfruitful. And these are they who were sown on the good earth ; who hear the word and receive it, and bear fruit, in thirty, and in sixty, and in a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed? Is it not to be put on the
22 lamp-stand? For there is nothing hid, except that it should be manifested; nor was it done in secret, but that it should
23 come to light. If any one has ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it will be measured to you,
25 and it will be added unto you. For he that has, to him will be given: and he that has not, even that which he has will be taken from him.

26 And he said, So is the kingdom of God, as if a man
27 should cast the seed upon the earth; and should sleep, and rise night and day, and the seed should spring and
28 lengthen, he knows not how. The earth brings forth fruit of itself, first the blade, then the ear; then the corn
29 is full in the ear. But when the fruit is ripe, straightway he sends forth the sickle, because the harvest is come.

30 And he said, How must we liken the kingdom of God?
31 or in what comparison must we put it? It is like a grain of mustard seed, which, when it is sown upon the earth, is
32 less than all the seeds that are on the earth; and when it is sown, it comes up, and becomes greater than all the herbs, and makes great branches; so that the birds of the air are able to lodge under the shadow of it.

33 And with many such parables spake he the word unto
34 them, as they were able to hear; but without a parable was he not speaking unto them: and he explained all to his own disciples apart.

35 And on that day, when evening came, he says unto

them, Let us pass over unto the opposite shore. And 36
 when they sent the multitude away, they take him with
 them as he was in the ship, and there were also with
 him other ships. And there arises a great storm of wind, 37
 and the waves were rushing into the ship, so that the ship
 was now filling. And he was in the hinder part, asleep 38
 on the cushion: and they awake him and say unto him,
 Teacher, carest thou not that we are perishing? And 39
 being awaked, he rebuked the wind, and said unto the
 sea, Peace, be still; and the wind ceased, and a great
 calm took place. And he said unto them, Why are ye so 40
 fearful? how is it that ye have not faith? And they 41
 feared exceedingly, and said one to another, Who then is
 this, that even the wind and the sea obey him? CH.

AND they came unto the opposite shore of the sea, into v.
 the country of the Gerasenes. And when he came out of 2
 the ship, straightway there met him out of the tombs a
 man with an unclean spirit, who had his dwelling in the 3
 tombs; and no one could any longer bind him, even with a
 chain; because he had been often bound with fetters and 4
 chains, and the chains had been plucked asunder by him,
 and the fetters broken in pieces; neither could any one
 tame him; and always, night and day, in the tombs and 5
 on the mountains, he was crying and cutting himself with
 stones. And when he saw Jesus afar off, he ran and 6
 worshipped him, and cried with a loud voice, and says, 7
 What have I to do with thee, Jesus, Son of the most
 high God? I adjure thee by God, torment me not. For 8
 he said unto him, Come out of the man, unclean spirit.
 And he asked him, What is thy name? and he says unto 9
 him, My name is Legion, for we are many. And he 10
 besought him much that he would not send them away
 out of the country. Now there was there nigh unto the 11
 mountain a great herd of swine feeding; and they 12
 besought him, saying, Send us into the swine, that we
 may enter into them. And he permitted them. And the 13
 unclean spirits went out and entered into the swine; and
 the herd rushed down the steep into the sea (about two

14 thousand), and were choked in the sea. And the keepers
of them fled, and told it in the city and in the fields; and
15 they went to see what was done. And they come to Jesus,
and behold the demoniac who had the legion, sitting,
16 clothed, and of sound mind; and they were afraid. And
they that saw told them how it befell the demoniac, and
17 concerning the swine. And they began to beseech him to
18 depart from their borders. And as he was embarking
in the ship, the demoniac besought him that he might be
19 with him. And he allowed him not, but says unto him, Go
home to thy friends, and tell them what things the Lord
20 has done to thee and had mercy on thee. And he departed,
and began to proclaim in Decapolis what things Jesus did
to him, and all marvelled.

21 And when Jesus passed over in the ship unto the opposite
shore, again a great multitude was gathered together unto
22 him; and he was by the sea side. And there comes one
of the rulers of the synagogue, Jairus by name; and when
23 he saw him he falls at his feet, and beseeches him much,
saying, My little daughter lies at the point of death, come
and lay thy hands on her, that she may be saved and
24 live. And he went away with him; and a great multi-
25 tude followed him and thronged him. And a woman
26 who had an issue of blood twelve years, and suffered much
by many physicians, and spent all she had, and was
27 nothing bettered, but rather grew worse, when she heard
of Jesus, came in the multitude behind, and touched his
28 garment; for she said, If I may but have touched his gar-
29 ments, I shall be saved. And straightway the fountain of
her blood was dried up; and she knew in her body that she
30 was cured of the plague. And straightway Jesus knew
fully in himself the power that went out of him, and turned
him about in the multitude and said, Who touched my
31 garments? And his disciples said unto him, Thou seest
the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to see her that
33 did this thing. But the woman afraid and trembling,
knowing what had happened to her, came and fell down

before him and told him all the truth. And he said 34
unto her, Daughter, thy faith has saved thee; go in
peace, and be whole of thy plague. While he is still 35
speaking, they come from the ruler of the synagogue,
saying, Thy daughter is dead; why troublest thou the
Teacher any further? But Jesus refused to hear the word 36
that was spoken, and says unto the ruler of the synagogue,
Be not afraid, only believe. And he allowed no one to follow 37
with him, save Peter and James and John the brother of
James. And they come into the house of the ruler of the 38
synagogue, and he beholds an uproar, and people weeping
and wailing greatly, and having entered he says unto them, 39
Why make ye a noise and weep? the child did not die,
but is sleeping. And they laughed him to scorn. But he 40
put all forth, and takes the father and the mother of the
child, and them that were with him, and enters in where
the child was. And he took hold of the child's hand, and 41
says unto her, Talitha kum; which is, being interpreted,
Maid, I say unto thee, rise. And straightway the maid arose 42
and walked; for she was of the age of twelve years; and
straightway they were astonished with a great astonish-
ment. And he charged them much that no one should 43
know this; and commanded to give her to eat.

CH.

AND he went out thence and comes into his own VI.
country; and his disciples follow him. And when the 2
sabbath was come, he began to teach in the synagogue: and
the many hearing him were astonished, saying, Whence
has this man these things? and what is the wisdom
which was given unto this man? and are such mighty
works wrought by his hands? Is not this the carpenter, 3
the son of Mary, and brother of James and Joses and
Judah! and Simon? and are not his sisters here with us?
And they were offended at him. And Jesus said unto 4
them, A prophet is not without honour, but in his own
country, and among his own kin, and in his own house.
And he could there do no mighty work, save that he laid 5
his hands upon a few sick and healed them. And he 6
 marvelled because of their unbelief.

7 And he went round about the villages, teaching. And
he calls unto him the twelve, and began to send them
forth two and two; and gave them authority over the
8 unclean spirits, and charged them that they should take
nothing for the journey, save a staff only; no bread, no
9 scrip, no brass in the girdle, but be shod with sandals,
10 and not put on two coats. And he said unto them, Where-
soever ye may have entered into an house, there abide till
11 ye go out thence. And whatsoever place will not receive
you, nor the people hear you, when ye depart thence,
shake off the dust under your feet for a testimony to them.
12 And they went out, and preached that men should repent,
13 and cast out many demons, and anointed with oil many
sick, and healed them.

14 And king Herod heard, for his name was spread
abroad; and he said, John the Baptist is raised from the
dead, and therefore the mighty works are active in him.
15 But others said, It is Elijah; and others said, It is a
16 prophet like one of the prophets. But when Herod heard
he said, John whom I beheaded, he was raised.

17 For Herod himself sent and laid hold of John, and
bound him in prison for Herodias' sake, his brother
18 Philip's wife, because he married her. For John was saying
unto Herod, It is not lawful for thee to have thy brother's
19 wife. But Herodias was angry with him, and desired to
20 kill him, and was not able: for Herod feared John, knowing
that he was a righteous and holy man, and kept him closely;
and when he heard him was very anxious, and heard him
21 gladly. And a convenient day having come, when Herod
on his birthday made a supper for his lords and the high
22 captains and the first men of Galilee, and the daughter
of the said Herodias having come in and danced, she
pleased Herod and them who sat with him at meat.
And the king said unto the maid, Ask of me whatsoever
23 thou wilt, and I will give it thee; and he sware unto
her, Whatsoever thou shalt ask, I will give thee, unto
24 the half of my kingdom. And she went forth and said
unto her mother, What should I ask? And she said,

The head of John the Baptist. And she came in straight- 25
way with haste unto the king, and asked, saying, I will
that thou give me forthwith on a dish the head of John
the Baptist. And though the king was exceeding sorry, yet 26
because of the oaths and them who sat with him at meat,
he would not reject her. And straightway the king sent a 27
soldier of the guard and commanded to bring his head. And
he went away and beheaded him in the prison, and brought 28
his head on a dish, and gave it to the maid, and the maid
gave it to her mother. And when his disciples heard, they 29
came and took up his corpse, and laid him in a tomb.

And the apostles gather together unto Jesus, and told 30
him all things whatsoever they did and taught. And he 31
says unto them, Come ye yourselves apart into a desert
place and rest a little. For there were many coming and
going, and they had not time even to eat. And they went 32
away into a desert place by ship apart. And many saw 33
them departing and knew them fully, and ran together
on foot thither from all the cities, and outwent them.

And he went forth and saw a great multitude, and was 34
moved with compassion on them, because they were as
sheep not having a shepherd; and he began to teach them
many things. And the time being now far advanced, his 35
disciples came unto him and said, The place is desert
and the time now far advanced: send them away, that 36
they may go into the fields and villages round about
and buy themselves something to eat. But he answered 37
and said unto them, Give ye them to eat. And they
say unto him, must we go away and buy two hundred
denarii worth of loaves, and give them to eat? And 38
he says unto them, How many loaves have ye? go see.
And when they knew, they say, Five, and two fishes.
And he commanded them to make all sit down by com- 39
panies upon the green grass. And they sat down in 40
ranks, by hundreds and by fifties. And when he took 41
the five loaves and the two fishes, he looked up to heaven,
and blessed, and brake the loaves, and gave to the dis-
ciples to set before them; and the two fishes divided he

42, 43 among all. And they did all eat and were satisfied: and they took up of the fragments twelve baskets full, and of 44 the fishes. And they that did eat the loaves were five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go before to the opposite shore unto 46 Bethsaida, till he himself sends the multitude away. And when he dismissed them, he went away into the mountain 47 to pray. And when evening was come, the ship was in the midst of the sea, and he himself alone on the land. 48 And when he saw them tormented in rowing, (for the wind was contrary unto them,) about the fourth watch of the night he comes unto them walking on the sea. And 49 he wished to pass them, but when they saw him walking on the sea, they supposed it was an apparition, and cried 50 out; for all saw him and were troubled. But straightway he spake with them, and says unto them, Be of good 51 cheer; it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were exceed- 52 ingly astonished in themselves. For they understood not the matter of the loaves, but their heart was hardened.

53 And they passed over to the land and came into 54 Gennesaret, and came to anchor. And when they came 55 out of the ship, straightway they knew him, and ran about through that whole region, and began to carry about on 56 beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or into cities, or into fields, they laid the sick in the market-places, and besought him that they might touch if it were but the fringe of his garment: and as many as touched him were saved.

CH. VII. AND there gather together unto him the Pharisees and 2 certain of the scribes who came from Jerusalem. And when they saw some of his disciples eat the loaves with 3 unclean, that is to say, with unwashen, hands; (for the Pharisees, and all the Jews, except they wash their hands 4 often, eat not, holding the tradition of the elders; and when they return from market, except they wash themselves, they eat not; and many other things there are, which

they received to hold, washings of cups and of pots and of brassen vessels); the Pharisees and the scribes ask him, 5 Why walk not thy disciples according to the tradition of the elders, but eat the loaf with unclean hands? But he 6 said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, *This people honours me with the lips; but their heart is far from me. But in vain they worship me,* 7 *while they teach for doctrines men's commandments.* Ye 8 left the commandment of God, and hold the tradition of men. And he said unto them, Full well ye reject the 9 commandment of God, that ye may keep your tradition. For Moses said, *Honour thy father and thy mother;* and 10 *He that curses father or mother, let him die the death.* But ye say, If a man shall say to the father or the 11 mother, Be that Korban, that is, an offering, whatsoever thou mightest be profited by from me; ye allow him no 12 more to do aught for his father or his mother, making 13 the word of God of none effect by your tradition which ye delivered: and many such like things do ye. And 14 when he called again the multitude unto him, he said unto them, Hear me all of you, and understand. There 15 is nothing from without the man that entering into him can defile him: but the things which come out of the man are those that defile the man. And when he entered 17 into the house from the multitude, his disciples asked him concerning the parable. And he says unto them, Are ye 18 so without understanding also? Do ye not perceive, that whatsoever from without enters into the man, it cannot defile him, because it enters not into his heart but into 19 the belly, and goes out into the sewer, which cleanses all the food? And he said, That which comes out of the 20 man, it defiles the man. For from within, out of the heart 21 of men, proceed the evil reasonings, fornications, thefts, murders, adulteries, covetousness, malice, deceit, lascivious- 22 ness, an evil eye, blasphemy, pride, foolishness: all these 23 evil things come forth from within and defile the man.

And he arose thence, and went away into the borders of 24 Tyre. And when he entered into an house he would have no

25 one know it; and he could not be hid. But a woman, whose
little daughter had an unclean spirit, straightway heard
26 of him, and came in and fell at his feet: the woman was
a Gentile, a Syrophenician by nation; and she asked him
that he would cast forth the demon out of her daughter.
27 And he said unto her, Allow the children first to be satisfied:
for it is not right to take the children's bread and cast
28 it to the dogs. But she answered and says unto him, Yea,
Lord: even the dogs under the table eat of the children's
29 crumbs. And he said unto her, For this saying go thy
30 way; the demon is gone out of thy daughter. And she
went away into her house, and found the child laid upon
the bed, and the demon gone out.

31 And again, departing out of the borders of Tyre, he
came through Sidon unto the sea of Galilee, between the
32 borders of Decapolis. And they bring unto him one that
was deaf and had an impediment in his speech; and
33 beseech him to lay his hand upon him. And he took him
away from the multitude apart, and put his fingers into his
34 ears and spat and touched his tongue; and looking up to
heaven, he sighed, and says unto him, Ephphatha, that
35 is, Be opened. And his ears were opened, and the string
of his tongue was straightway loosed, and he spake plain.
36 And he charged them that they should tell no one: but the
more he charged them, so much the more abundantly did
37 they proclaim it. And they were astonished beyond measure,
saying, He has done all things well; he makes both the
deaf to hear and speechless to speak.

CII. VIII. In those days again, when there was a great multitude
and they had nothing to eat, he called his disciples unto him,
2 and says unto them, I am moved with compassion toward
the multitude, because they continue with me now three days,
3 and have nothing to eat; and if I send them away fast-
ing to their home they will faint in the way; and some
4 of them are come from far. And his disciples answered
him, Whence can one satisfy these with loaves here in the
5 wilderness? And he asked them, How many loaves have
6 ye? And they said, Seven. And he commands the multi-

tude to sit down on the earth, and took the seven loaves, and gave thanks, and brake them, and gave to his disciples to set before them; and they set them before the multitude. And they had a few little fishes: and he blessed, 7 and set them before them. And they did eat, and were satisfied, and they took up remnants of fragments, seven baskets. 8 And they were about four thousand; and he sent them away. 9

And straightway he embarked in the ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking from him a sign from heaven, tempting him. And 12 he sighed deeply in his spirit, and says, Why does this generation seek a sign? verily I say unto you, A sign shall not be given unto this generation. And he left them, and 13 embarked again, and departed to the opposite shore.

And they forgot to take loaves, neither had they in the 14 ship with themselves more than one loaf. And he charged 15 them, saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod. And they reasoned 16 among themselves, It is because we have no loaves. And 17 when he knew, he says unto them, Why reason ye, because ye have no loaves? do ye not yet perceive, neither understand? have ye your heart hardened? having eyes, see 18 ye not? and having ears, hear ye not? and do ye not remember, when I brake the five loaves among the five 19 thousand, how many basketsful of fragments ye took up? They say unto him, Twelve. And when the seven among 20 the four thousand, how many walletsful of fragments ye took up? And they say, Seven. And he said unto them, 21 Do ye not yet understand?

And they come to Bethsaida. And they bring a blind 22 man unto him, and beseech him to touch him. And he 23 took hold of the hand of the blind man, and brought him out of the village; and when he spat into his eyes, he put his hands upon him and asked him if he saw aught. And 24 he looked up and said, I behold men; for I see them as trees, walking. After that he put his hands again upon 25 his eyes, and he saw clearly and was restored, and saw

26 all things distinctly. And he sent him to his home, saying, Go not into the village.

27 And Jesus went out, and his disciples, into the villages of Cesarea Philippi: and by the way he asked his disciples, 28 saying unto them, Who do men say that I am? And they spake unto him, saying, John the Baptist; and others, 29 Elijah; and others, one of the prophets. And he asked them, But who say ye that I am? Peter answered and says 30 unto him, Thou art the Christ. And he charged them strictly 31 that they should tell no one of him. And he began to teach them, that the Son of man must suffer much, and be rejected by the elders, and the chief priests, and the scribes, 32 and be killed, and after three days rise again. And he spake the saying openly. And Peter took him aside, and began 33 to rebuke him. But when he turned about and looked on his disciples, he rebuked Peter and says, Get thee behind me, Satan: for thou thinkest not the things of God, but those of men.

34 And when he called the multitude unto him with his disciples, he said unto them, Whosoever desires to follow after me, let him deny himself, and take up his cross and 35 follow me. For whosoever desires to save his life will lose it; and whosoever shall lose his life, for my sake and 36 the gospel's, will save it. For what does it profit a man, 37 to gain the whole world and lose his life? For what 38 must a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall also the Son of man be ashamed when he comes in the glory of
CH. IX. his Father with the holy angels. AND he said unto them, Verily I say unto you, that there are some of those standing here who will not taste of death till they see the kingdom of God already come with power.

2 And after six days Jesus takes with him Peter and James and John, and brings them up unto an high mountain apart by themselves, and was transfigured before them, and his garments became shining, exceeding 3 white, such as a fuller on the earth cannot whiten so. And 4

there appeared unto them Elijah with Moses; and they were talking with Jesus. And Peter answered and says to 5 Jesus, Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah. For he knew not what he should answer; 6 for they became sore afraid. And there come a cloud 7 overshadowing them; and a voice came out of the cloud, This is my beloved Son; hear him. And suddenly, when 8 they looked round about, they saw no one any more, save Jesus only with themselves. And as they come down 9 from the mountain, he charged them that they should tell no man what they saw, unless when the Son of man should have risen from the dead. And they kept the saying to 10 themselves, questioning one with another what the rising from the dead meant. And they asked him, saying, Why 11 say the Pharisees and the scribes that Elijah must come first? and he said unto them, Elijah having come first 12 restores all things. And how is it written of the Son of man? That he must suffer much and be set at nought. But I say unto you, That Elijah also has come, and they 13 did unto him whatsoever they pleased, as it is written of him.

And when they came to the disciples, they saw a great 14 multitude about them, and the scribes questioning with them. And straightway all the multitude, when they 15 beheld him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with 16 them? And one of the multitude answered him, Teacher, 17 I brought unto thee my son, who has a speechless spirit; and wheresoever it takes him, it tears: and he 18 foams, and gnashes the teeth, and pines away: and I spake to thy disciples that they should cast it out; and they could not. He answered and says unto them, O 19 faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they 20 brought him unto him: and when he saw him, straightway the spirit tare him greatly; and he fell on the earth, and wallowed foaming. And he asked his father, How long is 21

it ago since this is come unto him? and he said, From
22 childhood. And oftentimes it cast him both into fire,
and into waters, to destroy him: but if thou canst do any
23 thing, have compassion on us and help us. And Jesus said
unto him, Why the expression, If thou canst? All things
24 are possible to him that believes. Straightway the father
of the child cried and said, I believe; help thou mine
25 unbelief. But when Jesus saw that the multitude came
running together, he rebuked the unclean spirit, saying
unto it, Thou speechless and deaf spirit, I command thee,
26 come out of him and enter no more into him. And it cried,
and rent him sore, and came out of him: and he became
27 as one dead; so that the many said, He is dead. But Jesus
laid hold of him by the hand, and lifted him up; and he
28 arose. And when he came into the house, his disciples
29 asked him apart, Why could not we cast it out? And
he said unto them, This kind can come forth by nothing
but by prayer.

30 And they went out thence and passed along through
Galilee; and he would not that any one should know.
31 For he was teaching his disciples and saying unto them,
The Son of man is delivered up into the hands of men,
and they will kill him; and after he is killed, he shall
32 rise after three days. But they understood not the saying,
and were afraid to ask him.

33 And he came into Capernaum. And when he was in the
house he asked them, Why were ye reasoning on the way?
34 But they held their peace: for they reasoned among them-
selves on the way, who is greater. And he sat down, and
35 called the twelve, and says unto them, If any man desires
to be first, he shall be last of all, and minister of all.
36 And he took a little child and set him in the midst of them,
37 and when he took him in his arms, he said unto them, Who-
soever will receive one of these little children in my name,
receives me: and whosoever receives me, receives not me
38 but him that sent me. John said to him, Teacher, we saw
one casting out demons in thy name, who follows not us:
39 and we forbid him, because he followed not us. But Jesus

said, Forbid him not: for there is no one who shall do a mighty work in my name, and will be able to speak evil of me lightly; for he that is not against us is for us. For whosoever shall give you a cup of water to drink in my name, because ye belong to the Christ, verily I say unto you, he will not lose his reward. And whosoever shall cause one of these little ones that believe to offend, it is better for him that an ass's millstone were put about his neck, and he were cast into the sea. And if thy hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having the two hands to go into hell, into the fire unquenchable. And if thy foot cause thee to offend, cut it off: it is better for thee to enter into life halt, than having the two feet to be cast into hell. And if thine eye cause thee to offend, cast it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell, where their worm dies not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

CH.

X.

AND he arose thence, and comes into the borders of Judaea, and beyond the Jordan; and multitudes come together unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. But he answered and said unto them, What did Moses command you? And they said, Moses permitted to write a bill of divorce, and put away. But Jesus said unto them, In regard to your hard-heartedness he wrote you this precept. But from the beginning of the creation he made them male and female; *for this cause shall a man leave his father and his mother, and they two shall become one flesh*: so that they are no more two, but one flesh. What therefore God joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he says unto them, Whosoever shall put away his wife, and shall marry another, com-

12 mits adultery against her. And if she shall put away her husband and marry another, she commits adultery.

13 And they brought to him little children, that he might
14 touch them; but the disciples rebuked the bringers. But when Jesus saw, he was much displeased, and said unto them, Leave the little children to come unto me, forbid
15 them not: for of such is the kingdom of God. Verily I say unto you, whosoever will not receive the kingdom of God
16 as a little child, he shall not enter therein. And he took them up in his arms and blessed, putting his hands on them.

17 And as he is going forth into the way, one came running up and kneeled to him and asked him, Good Teacher,
18 what shall I do that I may inherit everlasting life? But Jesus said unto him, Why callest thou me good? none is
19 good but one, God. Thou knowest the commandments, *Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and*
20 *thy mother.* And he said unto him, Teacher, all these I kept from my youth. And Jesus beholding him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou
22 shalt have treasure in heaven; and come, follow me. But he was sad at the saying, and went away sorry: for he
23 had great possessions. And Jesus looked round about, and says unto his disciples, How hardly shall they that have
24 riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answered again, and says unto them, Children, how hard is it to enter into
25 the kingdom of God! It is easier for a camel to go through the eye of the needle, than for a rich man to enter into
26 the kingdom of God. And they were astonished out of measure, saying among themselves, And who can be saved?
27 Jesus looked upon them, and says, With men it is impossible, but not with God: for all things are possible with God.

28 Peter began to say unto him, Behold, we have left
29 all and have followed thee. Jesus said, Verily I say unto you, there is none that has left house, or brethren, or sisters, or mother, or father, or children, or lands, for my

sake and the gospel's, unless he shall receive an hundred- 30
fold now in this time, houses, and brethren, and sisters,
and mothers, and children, and lands, amid persecutions ;
and in the world to come life everlasting. But many 31
first will be last ; and the last first.

And they were on the way going up to Jerusalem ; and 32
Jesus was going before them, and they were amazed ; and
they followed and feared. And he took again the twelve,
and began to tell them the things about to happen unto
him, Behold, we are going up to Jerusalem ; and the Son 33
of man will be delivered up to the chief priests and the
scribes ; and they will condemn him to death, and will
deliver him up to the Gentiles : and they will mock him, 34
and will spit upon him, and will scourge him, and will
kill : and after three days he will rise again.

And James and John, the sons of Zebedee, come to him, 35
saying to him, Teacher, we desire that thou shouldest do for
us whatsoever we shall ask thee. And he said unto them, 36
What do ye desire that I should do for you ? They said 37
unto him, Grant unto us that we may sit, one on thy
right hand, and one on thy left, in thy glory. But Jesus 38
said unto them, Ye know not what ye ask : are ye able to
drink the cup that I drink, or to be baptized with the baptism
that I am baptized with ? And they said unto him, We 39
are able. And Jesus said unto them, Ye will drink the
cup that I drink, and with the baptism that I am baptized
shall ye be baptized ; but to sit on my right hand or on my 40
left is not mine to give, but it will be given to them for
whom it has been prepared.

And when the ten heard, they began to be indig- 41
nant about James and John. And Jesus called them 42
unto him, and says unto them, Ye know that they who
are accounted to rule over the Gentiles exercise dominion
over them, and their great exercise authority over them.
But it is not so among you : but whosoever desires to 43
become great among you, will be your minister : and 44
whosoever of you desires to become first, will be servant
of all. For even the Son of man came not to be ministered 45

unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he departed from
Jericho and his disciples and a great multitude, Barti-
47 maeus, the son of Timaeus, a blind beggar, sat by the way-
side. And when he heard that it was Jesus of Nazareth,
he began to cry and say, Jesus, Son of David, have mercy
48 on me. And many rebuked him that he should hold his
peace: but he cried the more a great deal, Son of David,
49 have mercy on me. And Jesus stood and said, Call him.
And they call the blind man, saying unto him, Be of good
50 cheer, rise; he calls thee. And he cast away his gar-
51 ment, and leaped up, and came to Jesus. And Jesus
answered him and said, What wilt thou that I shall do unto
thee? The blind man said unto him, Rabbuni, that I may
52 receive sight. And Jesus said unto him, Go thy way; thy
faith has saved thee. And straightway he received sight,
and followed him on the way.

CH. XI. AND when they draw nigh to Jerusalem and to Bethany,
2 at the mount of Olives, he sends two of his disciples and
says unto them, Go into the village over against you:
and straightway at entering into it ye will find a colt
tied, whereon no man has yet sat; loose and bring
3 him. And if any one say unto you, Why do ye this?
say ye, The Lord has need of him; and straightway he
4 sends him again hither. And they went away, and found
the colt tied by the door without on the cross-way; and
5 they loose him. And some of those standing there said
6 unto them, What do ye, loosing the colt? And they said
7 unto them as Jesus said: and they let them go. And
they bring the colt to Jesus, and cast their garments on
8 him; and he sat upon him. And many spread their gar-
ments in the way, and others branches, having cut them
9 out of the fields. And those going before and those
following, cried, Hosanna; Blessed be he that comes in
10 the name of the Lord: blessed be the coming kingdom of
our father David, Hosanna in the highest.

11 And he entered into Jerusalem, into the temple: and

when he looked round about upon all things, the evening being now come, he went out unto Bethany with the twelve.

And on the morrow, when they came out from Bethany, 12
he was hungry. And seeing a fig tree afar off having 13
leaves, he came, if haply he might find any thing thereon :
and when he came to it, he found nothing but leaves ; for it
was not the season of figs. And he answered and said 14
unto it, Let no one eat fruit from thee henceforth for ever.
And his disciples were hearing.

And they come into Jerusalem. And he entered into 15
the temple, and began to cast out the sellers and the buyers
in the temple, and overthrew the tables of the money-
changers, and the seats of them selling the doves ; and 16
allowed not that any one should carry a vessel through
the temple, and taught and said unto them, Is it not 17
written, *My house shall be called an house of prayer for*
all the nations ? but ye have made it a den of robbers. And 18
the chief priests and the scribes heard, and sought how
they might destroy him : for they feared him, for all the
multitude were astonished at his teaching.

And when evening came, he went forth out of the city. 19

And passing by in the morning, they saw the fig tree 20
withered from the roots. And Peter calling to remembrance 21
says unto him, Rabbi, behold, the fig tree which thou
cursedst is withered. And Jesus answering says unto 22
them, Have faith in God. Verily I say unto you, whoso- 23
ever shall say unto this mountain, Be removed, and cast
into the sea ; and doubt not in his heart, but believe that
what he says comes to pass, he shall have it. Therefore 24
I say unto you, all things whatsoever ye pray for and ask,
believe that ye received, and ye shall have them. And 25
when ye stand praying, forgive, if ye have aught against
any ; that your Father also who is in heaven may forgive
you your trespasses.

And they come again into Jerusalem ; and as he was 27
walking in the temple, there come to him the chief priests,
and the scribes, and the elders, and they said unto him, 28
By what authority doest thou these things ? or who

29 gave thee this authority to do these things? And Jesus said unto them, I will ask you one question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was it from heaven or from men?
31 answer me. And they reasoned with themselves, saying, If we say, From heaven; he will say, Why then did ye not
32 believe him? But should we say, From men? they feared the people; for all counted John that he was a prophet
33 indeed. And they answered and say unto Jesus, We know not. And Jesus says unto them, Neither do I tell you by what authority I do these things.

CH. XII. AND he began to speak unto them in parables. A man planted a vineyard, and put an hedge about it, and digged a wine press, and built a tower, and let it out to husbandmen, and went abroad. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and treated shamefully. And he sent another; and him they killed, and many others; beating some and killing some. He had yet one beloved son; he sent him last unto them, saying, They will reverence my son. But those husbandmen said to themselves, This is the heir; come, let us kill him, and the inheritance will be ours.
8 And they took him and killed him, and cast him out of the
9 vineyard. What will the lord of the vineyard do? he will come and destroy the husbandmen, and give the vineyard
10 unto others. Did ye not even read this scripture: *The stone which the builders rejected, the same was made the head of the corner: this proceeded from the Lord, and it is marvellous*
11 *in our eyes?* And they sought to lay hold of him, and they feared the multitude: for they knew that he spake the parable with reference to them. And they left him, and went away.

13 And they send unto him some of the Pharisees and of
14 the Herodians, to catch him by speech. And when they came, they say unto him, Teacher, we know that thou art

true, and carest for no one : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Caesar or not? must we give or 15 not give? But he, seeing their hypocrisy, said unto them, Why tempt ye me? bring me a denarius, that I may see it. And they brought it. And he says unto them, Whose is 16 this image and the superscription? and they said unto him, Caesar's. And Jesus said unto them, Render unto 17 Caesar the things which are Caesar's, and unto God the things which are God's. And they marvelled greatly at him.

And the Sadducees come to him, who say there is no 18 resurrection; and they asked him, saying, Teacher, Moses 19 wrote unto us, *If a man's brother die, and leave a wife behind, and leave no child, that his brother should take the wife, and raise up seed unto his brother.* There were 20 seven brothers : and the first took a wife, and dying left no seed. And the second took her, and died, leaving behind 21 no seed; and the third in the same manner. And the 22 seven left no seed : last of all the woman died also. In 23 the resurrection, when they shall rise, of which of them will she be wife? for the seven had her for a wife. Jesus 24 said unto them, Do ye not therefore err, because ye know not the scriptures, nor yet the power of God? For when 25 they shall rise from the dead, they neither marry, nor are given in marriage, but are as angels in heaven. But as 26 touching the dead, that they are raised; did ye not read in the book of Moses, in the bush passage, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of dead, 27 but of living. Ye do greatly err.

And one of the scribes came, and having heard them 28 reasoning together, perceiving that he answered them well, asked him, Which is the first commandment of all? Jesus 29 answered, The first is, *Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God from all thy 30 heart, and from all thy soul, and from all thy mind, and from all thy strength.* The second is this, *Thou shalt love thy neigh- 31 bour as thyself.* There is none other commandment greater

32 than these. And the scribe said unto him, Well, Master,
thou saidst of a truth that there is one, and there is
33 none other but he: and to love him from all the heart,
and from all the understanding, and from all the strength,
and to love his neighbour as himself, is more than all the
34 whole burnt-offerings and the sacrifices. And when Jesus
saw him that he answered intelligently, he said unto him,
Thou art not far from the kingdom of God. And no one
durst question him any more.

35 And Jesus answered and said, while teaching in the
temple, How say the scribes that Christ is David's son?
36 David himself said in the Holy Spirit, *The Lord said to my
Lord, Sit thou on my right hand, till I make thine enemies
37 thy footstool.* David himself calls him Lord, and whence
is he his son? And the great multitude heard him gladly.

38 And in his teaching he said, Beware of the scribes,
who like to go about in long robes, and salutations in the
39 markets, and the chief seats in the synagogues, and the
40 chief places at feasts: who devour widows' houses, and for
a pretence make long prayers; these will receive more
abundant judgment.

41 And he sat over against the treasury, and beheld how
the multitude cast money into the treasury: and many
42 rich cast in much, and there came one poor widow, and
43 cast in two mites, which are a farthing. And he called unto
him his disciples, and said unto them, Verily I say unto
you, that this poor widow has cast more in than all who
44 are casting into the treasury: for all cast in out of their
abundance, but this one out of her want did cast in all
that she had, her whole living.

CH. XIII. AND as he was going out of the temple, one of his dis-
ciples says unto him, Teacher, see what manner of stones
2 and what manner of buildings. And Jesus said unto him,
Seest thou these great buildings? there will not be left one
3 stone upon another, that will not be destroyed. And as he
sat at the mount of Olives, over against the temple, Peter
4 and James and John and Andrew asked him apart, Tell
us, when will these things be? and what the sign when

all these things are about to be accomplished? And Jesus 5
began to say unto them, Take heed that no one deceive
you. Many will come in my name, saying, I am he, and 6
will deceive many. But when ye will hear of wars and 7
rumours of wars, be not troubled: they must come to pass,
but the end is not yet. For nation will rise against 8
nation, and kingdom against kingdom: there will be earth-
quakes in divers places, there will be famines: these are a
beginning of sorrows. But take heed to yourselves: they 9
will deliver you up to councils; and in synagogues ye will
be beaten: and ye shall stand before rulers and kings for my
sake, for a testimony unto them. And the gospel must first 10
be preached among all the nations. And when they lead you 11
away, delivering you up, be not anxious beforehand what ye
shall speak, but whatsoever shall be given you in that hour,
that speak ye: for it is not ye that speak, but the Holy
Spirit. And brother will deliver up brother to death, and 12
father child; and children will rise up against parents, and
deliver them over to death. And ye will be hated by all 13
for my name's sake: but he that endured unto the end, the
same will be saved. But when ye shall see the abomination 14
of desolation standing where it ought not, (he that reads let
him perceive,) then let them who are in Judaea flee to the
mountains: and let him who is on the housetop not come 15
down, nor enter to take any thing out of his house: and let 16
not him who is in the field turn back to take his garment.
But woe unto them that are with child, and to them that 17
give suck in those days! And pray ye that it be not in 18
winter. For those days will be affliction, such as has not 19
been from the beginning of the creation which God created
unto this time, neither shall be. And if the Lord had not 20
shortened the days, no flesh would have been saved: but for
the elect's sake, whom he elected, he shortened the days.
And then if any one say to you, Lo, here is the Christ; lo, 21
there; believe not. But there will rise false Christs and false 22
prophets, and will do signs and wonders, to deceive, if it
were possible, the elect. But take ye heed: I have foretold 23
you all. But in those days, after that affliction, the sun 24

25 will be darkened, and the moon will not give her light, and
the stars will be falling out of the heaven, and the powers
26 that are in the heavens will be shaken. And then will they
see the Son of man coming in clouds with great power
27 and glory. And then will he send the angels, and will
gather together the elect from the four winds, from the
28 end of the earth to the end of heaven. But learn the
parable from the fig tree; As soon as its branch becomes
tender, and puts forth the leaves, ye know that the
29 summer is nigh: so likewise ye, when ye shall see these
things come to pass, know that he is nigh, at the doors.
30 Verily I say unto you, that this generation will not
31 pass till all these things come to pass. The heaven
and the earth will pass: but my words will not pass.
32 But of that day or the hour knows no one, neither the
33 angels in heaven, nor the Son, but the Father. Take
34 heed, watch: for ye know not when the time is. It is as
a man abroad, who left his house, and gave the authority
to his servants, to every one his work, and commanded
35 the porter to watch. Watch therefore: for ye know not
when the master of the house comes, at evening, or at mid-
36 night, or at cock-crowing, or in the morning: lest coming
37 suddenly he find you sleeping. And what I say unto you I
say unto all, Watch.

CH. XIV. AFTER two days was the passover and the unleavened
bread; and the chief priests and the scribes were seeking
how they might lay hold of him by craft and kill him.
2 For they said, Not at the feast, lest there be an uproar of
the people.

3 And being in Bethany in the house of Simon the leper,
as he sat at table, there came a woman having an alabaster
box of ointment of spikenard, pure, very costly; she brake
4 the box, and poured it down on his head. And some were
indignant among themselves, To what purpose has been
5 this destruction of the ointment? For this ointment could
have been sold for more than three hundred denarii, and
have been given to the poor. And they murmured against
6 her. But Jesus said, Leave her; why trouble ye her? she

wrought a good work upon me. For the poor ye have 7
always with yourselves, and whensoever ye will ye may
do them good, but me ye have not always. She did what 8
she could: she anointed my body beforehand for the burial.
But verily I say unto you, Whosoever the gospel shall be 9
preached throughout the whole world, what this woman
did will also be told for a memorial of her.

And Judas Iscariot, the one of the twelve, went away 10
unto the chief priests, that he might deliver him up unto
them. And when they heard, they were glad, and promised 11
to give him money. And he sought how he might oppor-
tunely deliver him up.

And the first day of the unleavened bread, when they 12
killed the passover, his disciples say unto him, Where wilt
thou that we go and prepare that thou mayest eat the
passover? And he sends forth two of his disciples, and 13
says unto them, Go into the city, and there shall meet you
a man bearing a pitcher of water, follow him; and where- 14
soever he shall go in, say ye to the householder, The
Teacher says, Where is my guest-chamber, where I may
eat the passover with my disciples? And he will show 15
you a large upper room, spread ready, and there prepare
for us. And the disciples went forth, and came into the 16
city, and found as he said unto them, and prepared the
passover.

And when it was evening he comes with the twelve. 17
And as they sat at table and did eat, Jesus said, Verily 18
I say unto you, that one of you will deliver me up, he
that eats with me. They began to be sorry and to say 19
unto him one by one, Is it I? And he said unto them, It is 20
one of the twelve that dips with me into the dish. For 21
the Son of man indeed goes, as it is written of him: but
woe unto that man by whom the Son of man is delivered
up! it were good for him if that man had not been born.
And as they were eating, he took a loaf, and blessed, 22
and brake, and gave to them, and said, Take: this is my
body. And he took a cup, and gave thanks, and gave it to 23
them; and all drank of it. And he said unto them, This is 24

25 my blood of the covenant, which is shed for many. Verily I say unto you, I will not drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they sang the hymn they went out to the
27 mount of Olives. And Jesus says unto them, All ye will be offended, because it is written, *I will smite the shepherd, and the sheep will be scattered abroad.* But after I shall have been raised, I will go before you into Galilee.
29 But Peter said unto him, Though all will be offended, yet will not I. And Jesus says unto him, Verily I say unto thee, that thou, to-day, this night, before a cock crow
31 twice, wilt deny me thrice. But he spake the more vehemently, Though I should even die with thee, I will not deny thee. In the same manner also said all.

32 And they come to an enclosure named Gethsemane; and he says to his disciples, Sit ye here, till I shall have prayed.
33 And he takes with him Peter and James and John, and began to be sore amazed and dejected, and says unto them, My soul is exceeding sorrowful even unto death: abide here,
35 and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might
36 pass from him, and said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he comes,
37 and finds them asleep, and says unto Peter, Simon, sleepest thou? wast thou not able to watch one hour? Watch and pray, that ye enter not into temptation. The spirit
39 indeed is willing, but the flesh weak. And again he went away and prayed, saying the same words. And when he
40 returned, he found them again sleeping, for their eyes were very heavy, and they knew not what to answer him. And
41 he comes the third time, and says unto them, Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of man is delivered up into the hands of
42 the sinners. Rise, let us be going; behold, he that delivers me up is at hand.

43 And straightway, while he is yet speaking, arrives Judas Iscariot, one of the twelve, and with him a multitude with

swords and staves, from the chief priests and the scribes and elders. Now he that delivers him up had given them 44 a signal, saying, Whomsoever I shall kiss, that is he ; lay hold of him, and lead him away safely. And when he came, 45 he went up straightway to him, and says, Rabbi; and kissed him tenderly ; and they laid their hands on him, and laid 46 hold of him. And some one of them that stood by drew 47 the sword, and smote the servant of the high priest, and took off his ear. And Jesus answered and said unto them, 48 Ye came out, as against a robber, with swords and staves to take me ; I was daily with you in the temple teaching, 49 and ye did not lay hold of me : but it is that the scriptures may be fulfilled. And they all left him and fled. 50

And there followed with him a certain young man, 51 having a linen cloth cast about his naked body ; and they lay hold of him ; and he left the linen cloth behind, and 52 fled naked.

And they led Jesus away to the high priest ; and with 53 him come together all the chief priests and the elders and the scribes. And Peter followed him afar off, even into 54 the court of the high priest, and was sitting with the attendants, and warming himself at the light.

Now the chief priests and all the Sanhedrim sought 55 witness against Jesus to put him to death, and found none ; for many bare false witness against him, and their testi- 56 monies were not alike. And there arose certain, and bare 57 false witness against him, saying, We heard him say, I will 58 destroy this temple made with hands, and within three days I will build another made without hands. And not even so 59 was their testimony alike. And the high priest arose in the 60 midst and asked Jesus, saying, Answerest thou nothing to what these witness against thee? But he held his peace, 61 and answered nothing. Again the high priest asked him, and says unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am : and ye will see the Son 62 of man sitting on the right hand of the Power, and coming with the clouds of heaven. But the high priest rent his 63 clothes, and says, What further need have we of witnesses?

64 Ye heard the blasphemy : what seems good to you ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to smite him with their fists, and to say unto him, Prophesy ; and the attendants with blows took him in charge.

66 And as Peter was beneath in the court, there comes
67 one of the maids of the high priest, and when she saw Peter warming himself, she looked upon him, and says,
68 And thou wast with Jesus the Nazarene. But he denied, saying, I know not, neither understand I what thou sayest.
69 And he went out into the porch, and a cock crew. And the maid saw him, and began again to say to them
70 standing by, This is one of them. But he denied again. And after a little, again those standing by said to Peter,
71 Surely thou art of them : for thou art a Galilean. But he began to curse and to swear, I know not this man
72 of whom ye speak. And straightway a cock crew a second time. And Peter remembered the word how Jesus said unto him, Before a cock crew twice thou shalt deny me thrice. And when he thought thereon he wept.

CH. XV. AND straightway in the morning the chief priests, having prepared counsel with the elders and the scribes and the whole Sanhedrim, bound Jesus and led him away,
2 and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews ? And he answering says unto
3 him, Thou sayest it. And the chief priests accused him
4 of many things. And Pilate asked him again, Answerest thou nothing ? behold how many things they accuse thee
5 of. But Jesus yet answered nothing ; so that Pilate marvelled.

6 Now at feast-time he was wont to release unto them one
7 prisoner, whomsoever they asked. And there was one called Barabbas, bound with the insurgents who had
8 committed murder in the insurrection. And the multitude came up and began to ask according as he usually
9 did for them. But Pilate answered them saying, Will ye
10 that I release unto you the King of the Jews ? for he perceived that because of envy the chief priests had delivered

him up. But the chief priests stirred up the multitude, 11
that he should rather release Barabbas unto them. And 12
Pilate answered again and said unto them, What then will
ye that I should do with him whom ye call the King of the
Jews? And they cried again, Crucify him. And Pilate 13, 14
said unto them, Why, what evil did he? But they cried
exceedingly, Crucify him. And so Pilate, wishing to con- 15
tent the multitude, released Barabbas unto them, and
delivered up Jesus, when he scourged him, to be crucified.

And the soldiers led him away into the court, that is, 16
palace; and they call together the whole band. And they 17
clothe him with purple, and platted a crown of thorns,
and put it on him, and began to salute him, Hail, King 18
of the Jews! and they smote his head with a reed, and 19
spat upon him, and bowing their knees worshipped him.
And when they mocked him, they took the purple off him, 20
and put his own garments on him.

And they lead him out to crucify him. And they 21
compel one Simon of Cyrene, passing by, coming from
the country, the father of Alexander and Rufus, to bear
his cross. And they bring him unto the place Golgotha, 22
which is, being interpreted, place of a skull. And they 23
gave him wine mingled with myrrh; but he took it not.
And they crucify him, and divide his garments among 24
them, casting lots upon them, what every one should
take. And it was the third hour, and they crucified him. 25
And the superscription of his accusation was written over, 26
THE KING OF THE JEWS.

And with him they crucify two robbers, one on his 27
right hand and one on his left. And they that passed 29
by blasphemed him, wagging their heads and saying,
Aha, thou that destroyest the temple and buildest it in
three days, save thyself by coming down from the cross. 30
In like manner also the chief priests mocking said among 31
themselves with the scribes, He saved others; himself he
cannot save; the Christ, the King of Israel, let him come 32
down now from the cross, that we may see and believe.
And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness
34 over the whole earth unto the ninth hour. And at
the ninth hour Jesus cried with a loud voice, Eloi, Eloi,
lema sabachthani? which is, being interpreted, My God,
35 my God, why didst thou forsake me? And some of them
standing by, when they heard, said, Behold, he calls for
36 Elijah. And one ran and filled a sponge full of vinegar,
and put it on a reed, and gave him to drink, saying, Let
37 us see whether Elijah is coming to take him down. And
38 Jesus uttering a loud cry expired. And the veil of the
39 temple was rent into two from top to bottom. And when
the centurion who stood by over against him, saw that he
so expired, he said, Truly this man was God's son.

40 And there were also women beholding afar off: among
whom was also Mary the Magdalene, and Mary the mother
41 of James the less and of Joses, and Salome; who, when he
was in Galilee, followed him, and ministered unto him; and
many other women who came up with him unto Jerusalem.

42 And when evening was now come, since it was the
43 preparation, that is, the day before the sabbath, Joseph of
Arimathea, an honourable counsellor, who was also himself
waiting for the kingdom of God, came, and went in boldly
44 unto Pilate, and begged the body of Jesus. And Pilate
 marvelled if he were already dead: and calling unto him
the centurion, he asked him whether he had been long dead:
45 and when he knew from the centurion, he presented the
46 corpse to Joseph. And he bought fine linen, and took him
down, and wrapped him in the linen, and laid him in a
tomb which had been hewn out of a rock, and rolled a stone
47 unto the door of the tomb. And Mary the Magdalene and
Mary the mother of Joses beheld where he is laid.

CH. XVI. AND when the sabbath was past, Mary the Magdalene,
and Mary the mother of James, and Salome, bought spices,
2 that they might come and anoint him. And very early on
the first day of the week they come unto the sepulchre when
3 the sun was risen. And they said among themselves, Who
will roll us away the stone out of the door of the tomb.
4 And when they looked up, they see that the stone has been

rolled away: for it was very great. And entering into 5
the tomb, they saw a young man sitting on the right side,
clothed in a long white garment; and they were affrighted.
And he says unto them, Be not affrighted. Ye seek Jesus 6
the Nazarene, the crucified: he was raised, he is not here:
behold the place where they laid him. But go your way, 7
tell his disciples and Peter that he goes before you into
Galilee: there ye will see him, as he said unto you. And 8
they went out, and fled from the tomb; for trembling and
amazement seized them, and they said nothing to any one;
for they were afraid.

[*Tischendorf prints the following appendix from the received text
and Lachmann.*]

And having risen early on the first day of the week, he 9
appeared first to Mary the Magdalene, from whom he
had cast seven demons. She went and told them that 10
had been with him, as they mourned and wept. And they, 11
hearing that he is alive, and was seen by her, believed not.
But after that he was manifested in another form unto 12
two of them as they walked, going into the country. And 13
they went away and told it unto the rest; neither believed
they them. Afterward he was manifested unto the eleven 14
themselves as they sat at meat, and reproached them with
their unbelief and hard heartedness, because they believed
not them who saw him after he was raised. And he said 15
unto them, Go ye into all the world, and preach the gospel
to the whole creation. He that believed and was baptized 16
will be saved; but he that believed not will be con-
demned. And these signs will follow them that believed; 17
In my name they will cast out demons; they will speak
with new tongues; they will take up serpents; and if 18
they drink any deadly thing, it will not hurt them; they
will lay hands on the sick, and they will recover. So then 19
after the Lord spake unto them, he was taken up into
heaven, and sat on the right hand of God; and they went 20
forth, and preached every where, the Lord working with
them, and confirming the word by the signs that followed.

ACCORDING TO LUKE.

CH. I. FORASMUCH as many took in hand to set forth in order a narrative concerning the things which have been accomplished among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having accurately followed all from the beginning, to write unto thee in order, most excellent Theophilus, that thou mightest know fully the certainty concerning the words wherein thou wast instructed.

5 There was in the days of Herod, king of Judaea, a certain priest named Zechariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was
6 Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because Elisabeth
8 was barren, and both were advanced in their days. And it came to pass, that while he executed the priest's office
9 before God in the order of his course, according to the custom of the priest's office his lot was to burn incense
10 when he went into the temple of the Lord, and the whole multitude of the people were praying without at the hour
11 of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12 And when Zechariah saw him, he was troubled, and fear
13 fell upon him. But the angel said unto him, Fear not, Zechariah, for thy supplication was heard; and thy wife
Elisabeth shall bear thee a son, and thou shalt call his
14 name John. And thou wilt have joy and exultation; and
15 many will rejoice at his birth. For he will be great in

the sight of the Lord, and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb, and will turn many of 16 the children of Israel to the Lord their God; and he 17 himself will go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and disobedient to the prudence of the righteous; to make ready for the Lord a prepared people. And Zechariah said unto 18 the angel, Whereby shall I know this? for I am an old man and my wife advanced in her days. And the angel 19 answering said unto him, I am Gabriel that stand by in the presence of God; and I was sent to speak unto thee, and to bring thee these glad tidings; and, behold, thou 20 shalt be silent, and not able to speak, until the day that these things come to pass, because thou didst not believe my words, which will be fulfilled in their season. And 21 the people were looking for Zechariah, and were marvelling that he tarried in the temple. And when he came out, he 22 could not speak unto them: and they knew fully that he had seen a vision in the temple: and he himself was making signs unto them, and remained speechless. And 23 it came to pass, when the days of his ministration were accomplished, that he departed to his own house. And 24 after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus has the Lord done unto 25 me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent 26 from God into a city of Galilee named Nazareth, to a 27 virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And 28 the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee. But she was 29 troubled at the saying, and reasoned what manner of salutation this might be. And the angel said unto her, 30 Fear not, Mary: for thou didst find favour with God. And, behold, thou shalt conceive and bear a son, and shalt 31 call his name Jesus. He shall be great, and shall be 32

called Son of the Highest; and the Lord God will give
33 unto him the throne of David his father; and he shall
reign over the house of Jacob for ever, and of his kingdom
34 there shall be no end. But Mary said unto the angel, How
35 shall this be, seeing I know not a man? And the angel
answered and said unto her, The Holy Spirit will come
upon thee, and the power of the Highest will overshadow
thee: therefore also the holy thing that is begotten will
36 be called Son of God. And, behold, Elisabeth thy kins-
woman, she has also conceived a son in her old age; and
this is the sixth month with her who is called barren:
37, 38 for from God nothing will be impossible. And Mary said,
Behold the handmaid of the Lord; be it unto me according
to thy word. And the angel departed from her.

39 And Mary arose in those days and went into the hill
40 country with haste, into a city of Judah, and entered into
41 the house of Zechariah and saluted Elisabeth. And it
came to pass that when Elisabeth heard the salutation of
Mary, the babe leaped in her womb. And Elisabeth was
42 filled with the Holy Spirit, and cried out with a loud voice
and said, Blessed art thou among women, and blessed is
43 the fruit of thy womb. And whence is this to me, that the
44 mother of my Lord should come to me? For, lo, as soon
as the voice of thy salutation came to mine ears, the babe
45 leaped in my womb in exultation. And blessed is she that
believed that there will be an accomplishment of the things
which have been told her from the Lord.

46, 47 And Mary said, My soul magnifies the Lord, and my
48 spirit exulted in God my Saviour; for he looked upon the
humiliation of his handmaid. For, behold, from hence-
49 forth all the generations will count me blessed, because the
mighty One did great things for me. And holy is his name,
50 and his mercy is on them that fear him from generation
51 to generation. He did might with his arm; he scattered
52 the proud in the thought of their heart; he cast down
53 potentates from thrones, and exalted the lowly; the
hungry he filled with good things, and the rich he sent
54 empty away. He helped Israel his servant to remember

mercy to Abraham and to his seed for ever, even as he 55
spake to our fathers.

And Mary abode with her about three months, and 56
returned to her own house.

Now Elisabeth's full time came that she should be de- 57
livered; and she brought forth a son. And her neighbours 58
and her kinsmen heard that the Lord magnified his mercy
toward her; and they rejoiced with her. And it came to 59
pass that on the eighth day they came to circumcise the
child; and they were for calling him Zechariah, after the
name of his father. And his mother answered and said, Nay, 60
but he shall be called John. And they said unto her, There 61
is none of thy kindred that is called by this name. And they 62
made signs to his father, how he would have him called.
And he asked for a tablet and wrote, saying, His name is 63
John. And all marvelled. And his mouth was opened 64
immediately, and his tongue loosed, and he spake, blessing
God. And fear came on all that dwelt round about them: 65
and all these sayings were noised abroad in all the hill
country of Judaea; and all they that heard laid them 66
up in their heart, saying, What then will this child be!
for the hand of the Lord was with him.

And his father Zechariah was filled with the Holy Spirit, 67
and prophesied, saying, Blessed be the Lord God of Israel, 68
for he visited and wrought redemption for his people, and 69
raised an horn of salvation for us in the house of David
his servant, (as he spake by the mouth of his holy prophets 70
of old), salvation from our enemies, and from the hand of 71
all them that hate us; to do mercy to our fathers, and 72
to remember his holy covenant, the oath which he sware to 73
Abraham our father, to grant unto us that we, delivered 74
out of the hand of our enemies, might serve him without
fear, in holiness and righteousness before him all our days. 75
And thou, child, shalt be called a prophet of the Highest: 76
for thou shalt go before the face of the Lord to prepare
his ways; to give knowledge of salvation unto his people 77
in remission of their sins through the tender mercy of 78
our God; whereby the day-spring from on high visited us,

79 to give light to those sitting in darkness and the shadow of death, to guide our feet into the way of peace.

80 But the child grew, and waxed mighty in spirit, and was in the deserts till the day of his shewing unto Israel.

CH. II. AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be
2 enrolled. (This enrolment was the first made when Cyrenius
3 was governor of Syria.) And all went to be enrolled, every
4 one into his own city. And Joseph also went up from Galilee, out of the city Nazareth into Judaea, unto a city of David which is called Bethlehem, because he was of
5 the house and family of David, to enrol himself with Mary who had been betrothed to him, being with child.
6 And it came to pass that while they were there, the days
7 were accomplished that she should bring forth; and she brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no place for them in the inn.

8 And there were in the same country shepherds abiding in
9 the field and keeping watch over their flock by night. And an angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people;
11 for unto you was born this day in the city of David a
12 Saviour, who is Christ the Lord. And this shall be the sign unto you, ye shall find a babe wrapped in swaddling clothes
13 in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying,
14 Glory to God in the highest, and on earth peace among men
15 of good pleasure. And it came to pass, when the angels went away from them into heaven, the shepherds were saying one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord
16 made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the
17 manger: and having seen, they made known the saying
18 which was told them concerning this child. And all they

that heard wondered at those things which were told them by the shepherds ; but Mary was keeping all these sayings, 19 pondering them in her heart. And the shepherds returned, 20 glorifying and praising God for all the things that they heard and saw, even as it was told unto them.

And when eight days were accomplished for circum- 21 cising him, his name was called Jesus, so called by the angel before he was conceived in the womb.

And when the days of their purification were accom- 22 plished, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord, even as it is 23 written in the law of the Lord, *Every male that opens the womb shall be called holy to the Lord*, and to give a sacrifice 24 according to that which is said in the law of the Lord, *A pair of turtledoves or two young pigeons*.

And, behold, there was a man in Jerusalem whose 25 name was Symeon, and this man righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him : and he had been divinely instructed 26 by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. And he came in the Spirit 27 into the temple : and when the parents brought in the child Jesus, that they might do for him after the custom of the law, then he himself took him up into his arms, 28 and blessed God and said, Master, now thou releasest thy 29 servant in peace according to thy word ; for mine eyes 30 saw thy salvation, which thou preparedst before the face 31 of all the peoples, a light for a revelation to the Gentiles, 32 and for a glory to thy people Israel. And his father and 33 his mother were marvelling at the things spoken of him. And Symeon blessed them, and said unto Mary his 34 mother, Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against. Yea, a 35 sword will pierce through thy own life also, that reasonings may be revealed out of many hearts. And there was 36 Anna, a prophetess, daughter of Phannuel, of the tribe of Asher ; she was greatly advanced in days, having lived with an husband seven years from her virginity : and she was a 37

widow of about fourscore and four years, who departed not from the temple, serving with fastings and supplications
38 night and day. And she coming in at that very hour gave thanks unto God, and spake of him to all them that were waiting for Jerusalem's redemption.

39 And when they finished all things according to the law of the Lord, they returned into Galilee, into their own city
40 Nazareth. But the child grew, and waxed mighty, being filled with wisdom; and the grace of God was upon him.

41 And his parents went to Jerusalem every year at the
42 feast of the passover. And when he was twelve years old,
43 as they were going up after the custom of the feast, and had completed the days; as they returned, the boy Jesus tarried behind in Jerusalem, and his parents knew not.
44 But, supposing that he was in the company, they went a day's journey, and sought him among their kinsmen and
45 acquaintance; and when they found him not, they re-
46 turned to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting
47 in the midst of the teachers, both hearing them and asking them questions. And all that heard him were
48 astonished at his understanding and answers. And seeing him, they were amazed; and his mother said unto him,
49 Child, why didst thou thus deal with us? behold, thy father and I were seeking thee, sorrowing. And he said
50 unto them, How is it that ye were seeking me? knew ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.
51 And he went down with them and came to Nazareth, and was subject unto them. And his mother was keeping all
52 the sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

CH. III. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of
2 Abilene, in the high priesthood of Annas and Kaiaphas, the word of God came unto John the son of Zechariah in

the wilderness; and he came into all the region round 3
about the Jordan, preaching a baptism of repentance for
remission of sins; as it is written in the book of the 4
words of Isaiah the prophet, *A voice of one crying in the
wilderness, Prepare the way of the Lord, make his paths
straight. Every valley shall be filled, and every mountain 5
and hill shall be brought low; and the crooked shall become
straight, and the rough ways smooth, and all flesh shall see 6
the salvation of God.* He said therefore to the multitudes 7
that came forth to be baptized by him, Brood of vipers, who
taught you to flee from the wrath to come? Bring forth 8
therefore fruits worthy of repentance, and begin not to say
within yourselves, We have Abraham for father: for I say
unto you, that God is able out of these stones to raise up
children unto Abraham. But already also the axe is laid to 9
the root of the trees; every tree therefore which brings not
forth good fruit is cut out and cast into the fire. And 10
the multitudes asked him, saying, What must we do then?
He answered and said unto them, He that has two coats, 11
let him impart to him that has none; and he that has
food, let him do in like manner. And there came also pub- 12
licans to be baptized, and said unto him, Teacher, what
must we do? And he said unto them, Exact no more than 13
that which has been appointed you. And soldiers likewise 14
asked him, saying, And what must we do? And he said
unto them, Do violence to no one, neither accuse any falsely;
and be content with your wages. And as the people were 15
looking for one, and all were reasoning in their hearts con-
cerning John, whether he were the Christ, John answered, 16
saying unto all, I baptize you in water; but he that is
mightier than I comes, the latchet of whose sandals I am
not worthy to loose; he will baptize you in the Holy Spirit
and fire: whose fan is in his hand, to thoroughly cleanse 17
his floor, and to gather the wheat into his barn; but the
chaff he will consume with fire unquenchable.

And with many other exhortations did he preach the 18
good tidings to the people. But Herod the tetrarch, being 19
convicted by him concerning Herodias his brother's wife,

20 and concerning all the evils which Herod did, added this also to all; he shut up John in prison.

21 And it came to pass, that when all the people were baptized, and Jesus was baptized and was praying, the
22 heaven was opened, and the Holy Spirit descended in bodily form like a dove upon him, and a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself was about thirty years of age when he began, being the son, as was supposed, of Joseph, the
24 son of Heli, the son of Matthat, the son of Levi, the son
25 of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the
26 son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Shimei, the son of Josech, the son
27 of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son
28 of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of
29 Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of
30 Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son
31 of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Naasson,
32 the son of Aminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Pharez, the son of Judah,
33 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the
34 son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainam, the son of Arphaxad, the son
35 of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of
36 Mahalaleel, the son of Cainam, the son of Enos, the son of Seth, the son of Adam, the son of God.

CH. IV. AND Jesus full of the Holy Spirit returned from the
2 Jordan, and was led in the Spirit in the wilderness forty days tempted by the devil. And in those days he did eat

nothing: and when they were ended he was hungry. And the devil said unto him, If thou art God's son, command this stone that it become a loaf. And Jesus answered him, It is written, *Man shall not live upon bread alone.* And taking him up he showed him all the kingdoms of the earth in a moment of time. And the devil said unto him, All this authority will I give thee, and the glory of them, for unto me it has been delivered; and to whomsoever I will I give it: if then thou wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And he brought him into Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art God's son, cast thyself down hence: for it is written, *He will give his angels charge concerning thee, to keep thee: and on their hands they will bear thee up, lest thou dash thy foot against a stone.* And Jesus answering said unto him, It has been said, *Thou shalt not tempt the Lord thy God.* And having finished every temptation, the devil departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he was teaching in their synagogues, glorified by all.

And he came into Nazara, where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him a book of the prophet Isaiah; and having unrolled the book, he found a place where it was written, *The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor; he has sent me to proclaim deliverance to captives, and recovering of sight to blind, to set at liberty the oppressed, to proclaim an acceptable year of the Lord.* And having rolled up the book, he gave it back to the minister, and sat down; and the eyes of all in the synagogue were gazing earnestly at him. And he began to say unto them, To-day has this scripture been fulfilled in your ears. And all bare him witness, and

23 marvelled at the words of grace which proceeded out of his
24 mouth, and they said, Is not this Joseph's son? And he
said unto them, Ye will surely say unto me this proverb,
Physician, heal thyself: whatsoever things we heard done
25 in Capernaum, do also here in thy country. But he said,
26 Verily I say unto you, No prophet is acceptable in his own
country. But I tell you of a truth, many widows were in
Israel in the days of Elijah, when the heaven was shut
up three years and six months, when a great famine came
27 upon all the land; and unto none of them was Elijah
sent, save unto Sarepta of Sidonia, unto a woman that
28 was a widow. And many lepers were in Israel in the time
of Elisha the prophet; and none of them was cleansed,
29 save Naaman the Syrian. And all in the synagogue,
30 hearing these things, were filled with passion, and rose
up, and east him out of the city, and led him unto the
brow of the hill whereon their city was built, to east him
31 down headlong: but he, passing through the midst of
them, went away.

32 And he came down to Capernaum, a city of Galilee,
and was teaching them on the sabbath; and they were
astonished at his teaching, for his word was with authority.

33 And in the synagogue there was a man, having a spirit
of an unclean demon; and he cried out with a loud voice,
34 Ha! what have we to do with thee, Jesus of Nazareth?
camest thou to destroy us? I know thee who thou art,
35 the Holy One of God. And Jesus rebuked it, saying,
Hold thy peace, and come out of him. And when the
demon threw him into the midst, it came out of him and
36 hurt him not. And amazement came upon all, and they
spake among themselves, saying, What word is this! that
with authority and power he commands the unclean
37 spirits and they come out. And there went out a rumour
concerning him into every place of the region round
about.

38 And he arose out of the synagogue, and entered into
Simon's house. And Simon's wife's mother was seized
39 with a great fever; and they asked him about her. And

he stood over her, and rebuked the fever, and it left her : and immediately she arose and was ministering unto them.

Now when the sun was setting, all they that had any 40 sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them. And 41 demons also came out of many, crying and saying, Thou art the Son of God. And he rebuking them suffered them not to speak, because they knew that he was the Christ.

And when it was day, he went out and proceeded unto 42 a desert place, and the multitudes sought after him : and they came unto him, and stayed him, that he should not depart from them. But he said unto them, I must preach 43 the kingdom of God to the other cities also : for therefore I was sent forth. And he was preaching in the synagogues 44 of Galilee.

CII.

V.

AND it came to pass, that, as the multitude was pressing upon him and hearing the word of God, he was standing by the lake of Gennesaret, and saw two boats standing 2 by the lake : but the fishermen went out of them and washed the nets. And he entered into one of the ships, 3 which was Simon's, and asked him to put out a little from the land ; and he sat down in the ship, and taught the multitudes. Now when he ceased speaking, he said unto 4 Simon, Put out into the deep, and let down your nets for a draught. And Simon answering said, Master, we laboured 5 all night and took nothing : nevertheless at thy word I will let down the nets. And when they did this, they 6 enclosed a great multitude of fishes ; and their nets began to break. And they beckoned unto their partners in the 7 other ship, that they should come and help them ; and they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' 8 knees, saying, Depart from me ; for I am a sinful man, Lord. For he was amazed, and all that were with him, at 9 the draught of the fishes which they took ; and in like 10 manner also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon,

11 Fear not; from henceforth thou shalt catch men. And when they brought their ships to the land, they left all and followed him.

12 And it came to pass, when he was in one of the cities, behold a man full of leprosy; and seeing Jesus he fell on his face and besought him, saying, Lord, if thou wilt, thou canst cleanse me. And he put forth his hand, and touched him, saying, I will, be thou cleansed. And immediately the leprosy departed from him. And he charged him to tell no one: But go, and shew thyself to the priest, and offer for thy cleansing as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning him; and great multitudes were coming together to hear, and to be healed of their infirmities: but he was wont to withdraw into the desert places and pray.

17 And it came to pass on one of the days that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee and Judaea, and Jerusalem: and the power of the Lord was present that he might heal.

18 And, behold, men bringing on a bed a man who was paralytic; and they were seeking to bring him in, and to lay him before him. And when they did not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with the couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaks blasphemies? Who can forgive sins but God alone? But Jesus knowing fully their reasonings, answered and said unto them, What reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man has authority on the earth to forgive sins, he said to the paralytic, I say unto thee, arise and take thy couch and go unto thine house. And immediately he rose up before them, and took that whereon he lay, and went away to his house, glorifying God. And

amazement seized all, and they glorified God, and were filled with fear, saying, We saw strange things to-day.

And after these things he went forth, and beheld a publican named Levi, sitting at the receipt of custom ; and he said to him, Follow me. And he left all, arose, and followed him. And Levi made him a great feast in his house : and there was a great multitude of publicans and others that sat down with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners ? And Jesus answering said unto them, They that are well have no need of a physician, but they that are sick ; I have not come to call righteous, but sinners to repentance.

But they said unto him, The disciples of John fast often, and make supplications ; in like manner also those of the Pharisees ; but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them ? But days will come ; and when the bridegroom will be taken away from them, then will they fast in those days. And he spake also a parable unto them ; No one having rent a piece off a new garment, puts it on an old garment ; otherwise, he will both rend the new, and the piece taken off the new will not agree with the old. And no one puts new wine into old skins ; otherwise, the new wine will burst the skins, and will itself run out, and the skins will perish ; but new wine must be put into new skins. No one also having drunk old wine desires new : for he says, The old is good.

AND it came to pass on the first sabbath after the second day of the passover, that he was going through corn fields ; and his disciples plucked the ears, and did eat, rubbing them with their hands. And certain of the Pharisees said, Why do ye that which is not lawful to do upon the sabbath ? And Jesus answering them said, Did ye not read even this which David did, when he was hungry, himself and they that were with him ? how he entered into the house of God, and did take and eat the shewbread, and gave also to them who were with him ;

which it is not lawful to eat but for the priests alone?
5 And he said unto them, The Son of man is Lord also of the sabbath.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught; and there was
7 a man there, and his right hand was withered. And the scribes and the Pharisees watched whether he would heal on the sabbath; that they might find means to accuse
8 him. But he himself knew their reasonings, and said to the man having the withered hand, Rise, and stand forth
9 in the midst. And he rose up and stood. And Jesus said unto them, I ask you whether it is lawful on the sabbath
10 to do good or to do evil? to save or destroy life? And looking round about upon them all, he said unto him, Stretch forth thine hand. And he did it, and his hand
11 was restored. But they were filled with madness; and conferred one with another what they should do to Jesus.

12 And it came to pass in those days, that he went forth into the mountain to pray, and continued all night in
13 prayer to God. And when it was day, he called unto him his disciples, and chose from them twelve, whom also
14 he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip
15 and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon called the zealot, and Jude brother of James, and Judas Iscariot, who became a traitor;
17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great crowd of the people from all Judaea and Jerusalem and the sea coast of Tyre and Sidon, who came to hear him, and
18 to be cured of their diseases; and the vexed with unclean spirits were healed. And all the multitude sought to touch him, because power went forth from him and cured all.

20 And he lifted up his eyes toward his disciples and said, Blessed ye poor, for yours is the kingdom of God.
21 Blessed ye that hunger now, for ye will be satisfied.
22 Blessed ye that weep now, for ye will laugh. Blessed are ye when men shall hate you, and when they shall

separate you from their company, and shall reproach, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for, behold, your 23 reward is great in heaven; for after the same manner did their fathers unto the prophets. But woe unto you the 24 rich! for ye have your full consolation. Woe unto you 25 that are full now! for ye will hunger. Woe unto you that laugh now! for ye will mourn and weep. Woe when all 26 men speak well of you! for after the same manner did their fathers unto the false prophets. But I say unto you 27 that hear, love your enemies, do good to them who hate you, bless them that curse you, pray for them who 28 despitefully use you. Unto him that strikes thee on the 29 cheek offer also the other; and from him that takes away thy cloke withhold not the coat also. To every 30 one that asks thee give; and of him that takes away thy goods ask them not again. And as ye would that 31 men should do to you, do ye also to them in like manner. And if ye love them that love you, what thank have ye? for 32 the sinners also love those that love them. For if ye do 33 good to them who do good to you, what thank have ye? even the sinners do the same. And if ye lend to them of whom 34 ye hope to receive, what thank have ye? even sinners lend to sinners, to receive as much again. But love your 35 enemies, and do good, and lend, making no one despair; and your reward will be great, and ye will be sons of the Highest, for he is good unto the unthankful and evil. Be- 36 come merciful, even as your father is merciful. And judge 37 not, and ye will not be judged: and condemn not, and ye will not be condemned. Release, and ye will be re- 38 leased; give, and it will be given unto you; good measure, 38 pressed down, shaken together, running over, will they give into your bosom; for with what measure ye mete it will be measured to you again. And he spake also a 39 parable unto them, Can a blind man lead a blind man? will not both fall into a ditch? A disciple is not above 40 the teacher; but every one when completed will be as his teacher. And why beholdest thou the mote that is in 41

thy brother's eye, but perceivest not the beam that is
42 in thine own eye? How canst thou say to thy brother,
Brother, let me cast out the mote that is in thine eye,
when thou thyself beholdest not the beam that is in thine
own eye? Hypocrite, first cast the beam out of thine own
43 eye, and then thou wilt see clearly to cast out the mote
that is in thy brother's eye. For a good tree brings not
44 forth corrupt fruit; neither again does a corrupt tree bring
forth good fruit. For every tree is known by its own fruit;
For off thorns men do not gather figs; nor off a bramble
45 bush do they harvest grapes. The good man out of the
good treasure of the heart produces that which is good;
and the evil man out of the evil produces that which is
evil: for out of the abundance of the heart his mouth speaks.
46 And why call ye me Lord, Lord, and do not the things
47 which I say? Every one comes to me, and hears my
sayings and does them, I will shew you to whom he is
48 like. He is like a man building an house, who digged
and deepened, and laid a foundation upon the rock: and
when an inundation came, the river beat vehemently upon
that house, and could not shake it, because it was well
49 built. But he that heard, and did not, is like a man that
without a foundation built an house upon the earth;
against which the river did beat vehemently, and straight-
way it fell together; and the ruin of that house became
great.

CH. VII. WHEN he ended all his sayings in the hearing of the
people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto
him, was sick and about to die. And when he heard about
Jesus, he sent unto him elders of the Jews, asking him
4 that he would come and save his servant. And when they
came to Jesus, they asked him earnestly, saying, He is
5 worthy that thou shouldest do this for him; for he loves
6 our nation, and himself built us the synagogue. And
Jesus was going with them. And when he was now not far
from the house, the centurion sent friends, saying; Lord,
trouble not thyself; for I am not worthy that thou should-

est enter under my roof: wherefore neither thought I 7
myself worthy to come unto thee: but say in a word, and
let my servant be cured. For I also am a man set under 8
authority, having soldiers under myself; and I say to this
one, Go, and he goes; and to another, Come, and he
comes; and to my servant, Do this, and he does it. When 9
Jesus heard these things, he marvelled at him, and turned
him about, and said to the multitude following him, I say
unto you, not even in Israel did I find so great faith.
And they that were sent, returning to the house found the 10
servant whole.

And it came to pass the day after, he went into a 11
city called Nain; and there went with him many of his
disciples, and a great multitude. But when he came nigh 12
the gate of the city, behold, there was carried out dead an
only son of his mother, and she was a widow, and a great
multitude of the city was with her. And when the Lord saw 13
her, he was moved with compassion on her, and said unto
her, Weep not. And he came up and touched the bier, and 14
the bearers stood still, and he said, Young man, I say unto
thee, Rise. And the dead sat up, and began to speak, and 15
he gave him to his mother. And fear took hold of all, and 16
they glorified God, saying, A great prophet is risen among
us; and, God visited his people. And this report went forth 17
in all Judaea about him, and in all the region round about.

And his disciples told John concerning all these things. 18
And John having called unto him some two of his dis- 19
ciples sent to the Lord, saying, Art thou the coming
One, or must we look for another? And the men came 20
unto him, and said, John the Baptist has sent us unto
thee, saying, Art thou the coming One, or must we look for
another? In that hour he healed many of diseases and 21
plagues and evil spirits; and unto many blind he granted
to see. And he answered and said unto them, Go and tell 22
John what ye saw and heard, that blind receive sight,
lame walk, lepers are cleansed, deaf hear, dead are raised,
poor have the gospel preached to them; and blessed is he, 23
whosoever shall not be offended at me.

24 And when the messengers of John departed, he began
to say unto the multitudes concerning John, What have ye
gone out into the wilderness to behold? A reed shaken
25 with the wind? But what have ye gone out to see? A
man clothed in soft garments? Behold, they who are
gorgeously apparelled and live delicately, are in king's
26 palaces. But what have ye gone out to see? A prophet?
27 Yea, I say unto you, and more than a prophet. This is he
of whom it is written, *Behold, I send my messenger before*
28 *thy face, who shall prepare thy way before thee.* I say unto
you, among them that are born of women there is no prophet
greater than John; yet he that is least in the kingdom of
29 God is greater than he. And all the people when they
heard, and the publicans, justified God, having been bap-
30 tized with the baptism of John; but the Pharisees and the
lawyers rejected the counsel of God toward themselves,
31 not having been baptized by him. Whereunto then shall I
liken the men of this generation? and to what are they
32 like? They are like unto little children sitting in the
market, and calling one to another, saying, We piped unto
you, and ye danced not; we sang a dirge to you, and ye
33 wept not. For John the Baptist has come neither eating
bread nor drinking wine, and ye say, He has a demon.
34 The Son of man has come eating and drinking, and ye say,
Behold a man gluttonous, and a winebibber, a friend of
35 publicans and sinners! And wisdom was justified by all
her children.

36 And one of the Pharisees asked him to eat with him;
and he entered into the Pharisee's house, and sat down to
37 table. And, behold, a woman who was in the city, a
sinner, when she knew fully that he is sitting at meat in the
38 Pharisee's house, brought an alabaster box of ointment, and
standing behind at his feet weeping, began to wet his feet
with the tears, and wiped them with the hairs of her head,
and kissed his feet tenderly, and anointed them with the
39 ointment. Now when the Pharisee who called him saw
it, he spake within himself, saying, This man, if he were
a prophet, would have known who and what manner of

woman this is that touches him : for she is a sinner. And 40
Jesus answering said unto him, Simon, I have somewhat
to say unto thee. And he says, Teacher, say on. A certain 41
money lender had two debtors: the one owed five hundred
denarii, and the other fifty. When they had nothing to 42
pay, he freely forgave both. Which of them, then, will love
him more? Simon answered and said, I suppose that he 43
to whom he freely forgave the more. And he said unto
him, Thou didst rightly judge. And he turned him to the 44
woman and said unto Simon, Seest thou this woman? I
entered into thine house, thou gavest me no water for my
feet : but she wet my feet with her tears, and wiped them
with her hairs. Thou gavest me no kiss : but this woman 45
since the time I entered ceased not to kiss tenderly my
feet. My head with oil thou didst not anoint : but she 46
anointed my feet with ointment. Wherefore I say unto 47
thee, her many sins are forgiven, for she loved much ;
but one to whom little is forgiven, loves little. And he 48
said unto her, Thy sins are forgiven. And they that sat 49
at meat with him began to say within themselves, Who is
this that forgives even sins? And he said to the woman, 50
Thy faith has saved thee ; go in peace.

CH.

VIII.

AND it came to pass afterward, that he went throughout
every city and village, preaching and publishing the good
tidings of the kingdom of God, and the twelve with him,
and certain women, who had been healed of evil spirits 2
and infirmities, Mary called Magdalene, from whom had
gone out seven demons, and Joanna wife of Chuzas 3
Herod's overseer, and Susanna, and many others, who
were ministering unto them of their substance.

And when a great multitude was coming together, and 4
people were journeying to him out of every city, he spake
by a parable : The sower went forth to sow his seed. And 5
as he sowed, one fell by the way side and it was trodden
down, and the birds of the air devoured it ; and another 6
fell upon the rock, and it sprung up and withered, because
it had no moisture ; and another fell among the thorns, 7
and the thorns sprung up with it and choked it ; and 8

another fell into the good earth, and sprung up and brought forth fruit an hundredfold. While saying these things, he cried, He that has ears to hear, let him hear.

9 And his disciples asked him saying, What might this
10 parable be? And he said, It is given unto you to know
the mysteries of the kingdom of God, but to the rest in
parables; that seeing they may not see, and hearing they
11 may not understand. Now the parable is this: The seed
12 is the word of God. Those by the way side are they that
heard; then comes the devil, and takes away the word
from their heart, lest they should believe and be saved.
13 They on the rock are they, who when they hear, receive the
word with joy; and these have no root, who for a time
14 believe, and in time of temptation fall away. But what
fell into the thorns, these are they who heard, and going
away are choked together, with anxieties and riches and
15 pleasures of life, and bring no fruit to perfection. But that
in the good earth, these are they, who in an honest and
good heart, having heard the word, hold it fast, and
16 bear fruit in patience. But no one, when he lighted a
lamp, covers it with a vessel or puts it under a bed;
but sets it on a lamp-stand, that they who enter in may
17 see the light. For there is not a secret thing that will not
be made manifest; nor hidden, that will not be known and
18 come to light. Take heed therefore how ye hear: for who-
soever has, to him it will be given; and whosoever has
not, even what he seems to have will be taken from him.

19 And his mother and his brethren came to him, and
20 could not come at him because of the multitude. And it
was told him, Thy mother and thy brethren stand without,
21 desiring to see thee. But he answered and said unto them,
My mother and my brethren are these who hear the word
of God and do it.

22 Now it came to pass on a certain day, that he went into
a ship, himself and his disciples, and he said unto them,
Let us pass over unto the opposite shore of the lake; and
23 they launched forth. But as they were sailing he fell
asleep: and there came down a storm of wind on the lake;

and they were filling with water and were in jeopardy. And they came to him and awoke him, saying, Master, 24 master, we are perishing. And being awaked, he rebuked the wind and the surging of the water: and they ceased, and a calm took place. And he said unto them, Where is 25 your faith? But they being afraid, marvelled, saying one to another, Who then is this, that he commands even winds and the water, and they obey him?

And they sailed to the country of the Gergesenes, which 26 is over against Galilee. And when he went forth upon the 27 land, there met him out of the city a certain man having demons, and for a long time he did not put on a garment, and abode not in a house, but in the tombs. And when he 28 saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, Son of the most high God? I beseech thee, torment me not. For he was commanding the unclean spirit to come out 29 from the man; for of a long time it had seized him; and he was bound with chains and fetters, being kept; and bursting the bands, he was driven by the demon into the deserts. And Jesus asked him, saying, What is thy name? 30 And he said, Legion: because many demons entered into him. And they besought him that he would not command 31 them to go away into the abyss. And there was there an 32 herd of many swine feeding on the mountain; and they besought him that he would permit them to enter into them. And he permitted them. And the demons went out from the 33 man and entered into the swine; and the herd rushed down the steep into the lake, and were choked. But when the 34 keepers saw what was done, they fled, and told it in the city and in the fields. And they went out to see what 35 was done, and came to Jesus, and found the man sitting, from whom the demons went out, at the feet of Jesus, clothed and of sound mind, and they were afraid. And 36 they that saw told them how the demoniac was saved. And 37 the whole multitude of the region of the Gergesenes round about asked him to depart from them; for they were taken with great fear: and he entered into a ship and returned.

38 And the man from whom the demons had gone out besought him that he might be with him: but he sent him away,
39 saying, Return to thine house, and tell what things God did to thee. And he departed, proclaiming throughout the whole city what things Jesus did to him.

40 And it came to pass, that, as Jesus returned, the multitude received him: for they were all looking for him.
41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes were choking him.
42 And a woman who had an issue of blood twelve years, who spent all her living upon physicians, and could not
43 be healed by any, came up behind, and touched the fringe of his garment; and immediately her issue of blood
44 stanch'd. And Jesus said, Who touched me? But when all denied, Peter and they that were with him said, Master, the multitudes press thee and throng thee. But Jesus said, Somebody touched me; for I knew power to have gone
45 out from me. And the woman seeing that she was not hid, came trembling, and falling down to him, told before all the people for what cause she touched him, and how she
46 was cured immediately. And he said unto her, Daughter, thy faith has saved thee; go in peace. While he is still speaking, there comes one from the ruler of the synagogue saying, Thy daughter is dead; trouble the Teacher no
47 more. But Jesus heard and answered him, Be not afraid, only believe and she will be saved. And when he came into the house, he allowed no man to go in with him save Peter, and John, and James, and the father of the maid,
48 and the mother. And all were weeping, and bewailing her. But he said, Weep not; she did not die, but sleeps. And
49 they laughed him to scorn, knowing that she did die. But he took her by the hand, and called, saying, Maid, arise.
50 And her spirit returned, and she arose immediately: and he commanded to give her to eat. And her parents were astonished; but he charged them to tell no one what was done.
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AND when he called together the twelve, he gave them CH. power and authority over all the demons, and to heal IX. diseases, and he sent them forth to preach the kingdom of 2 God, and to cure, and said unto them, Take nothing for 3 the journey, neither staff, nor scrip, nor bread, nor money; and not to have two coats apiece. And into whatsoever 4 house ye may have entered, there abide, and go out thence. And whosoever will not receive you, when ye depart from that 5 city, shake off even the dust from your feet for a testimony against them. And they went out and journeyed through 6 the villages, preaching the gospel, and healing every where.

Now Herod the tetrarch heard all that was taking 7 place: and he was perplexed, because it was said by some that John was raised from the dead, and by some that 8 Elijah appeared, and by others that one of the old prophets rose up. And Herod said, John I beheaded; but who 9 is this, of whom I hear such things? And he sought to see him.

And the apostles returned, and told him what they 10 did. And he took them, and went aside apart into a city called Bethsaida. But the multitudes knew and followed 11 him; and he received them, and spake unto them of the kingdom of God, and cured them that had need of healing. And the day began to decline: and the twelve came and 12 said unto him, Send the multitude away, that they may go into the villages and fields round about, and lodge and get food: for we are here in a desert place. But he said 13 unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy victuals for all this people. And they were 14 about five thousand men. And he said to his disciples, Make them sit down in companies of fifty. And they did 15 so, and made them all sit down. Then he took the five 16 loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all 17 satisfied; and there was taken up that which remained to them of fragments, twelve baskets.

18 And it came to pass, as he was in solitude praying,
the disciples were with him, and he asked them, saying,
19 Who do the multitudes say that I am? And they answer-
ing said, John the Baptist; and others, Elijah; and others,
20 That one of the old prophets is risen up. And he said unto
them, But who say ye that I am? And Peter answered and
21 said, The Christ of God. And he charged and commanded
22 them to tell no one this, saying, The Son of man must
suffer much, and be rejected by the elders and chief priests
and scribes, and be killed, and be raised the third day.

23 And he said to all, If any desires to come after me, let
him deny himself, and take up his cross daily, and follow
24 me. For whosoever desires to save his life will lose it; and
whosoever shall lose his life for my sake, the same will save
25 it. For what is a man profited by having gained the whole
26 world, but lost or forfeited himself? For whosoever shall
be ashamed of me and of my words, of him will the Son of
man be ashamed, when he shall come in his own glory, and
27 the Father's, and that of the holy angels. But I say unto
you of a truth, There are some of those standing in this
place who will not taste of death till they see the kingdom
of God.

28 And it came to pass, about eight days after these say-
ings, that he took with him Peter and John and James, and
29 went up unto the mountain to pray. And as he prayed, the
form of his countenance was altered, and his raiment became
30 white and glistering. And, behold, two men were talking
31 with him, who were Moses and Elijah: who appeared in
glory, and were speaking of his decease which he was about to
32 fulfil in Jerusalem. But Peter and they that were with him
were weighed down with sleep: and when they fully awoke
they saw his glory, and the two men that stood with him.
33 And it came to pass, as they parted from him, Peter said
unto Jesus, Master, it is good for us to be here, and let
us make three tabernacles, one for thee, and one for
Moses, and one for Elijah: not knowing what he said.
34 But as he was saying this, there came a cloud and over-
shadowed them; and they feared as they entered into the

cloud. And there came a voice out of the cloud saying, 35
This is my chosen Son : hear him. And when the voice 36
was past, Jesus was found alone. And they kept silent,
and told no one in those days any of the things which they
had seen.

And it came to pass, that on the next day, when they 37
came down from the mountain, a great multitude met him.
And, behold, a man from the multitude cried out, saying, 38
Teacher, I beseech thee, look upon my son, for he is mine
only child. And, lo, a spirit seizes him and suddenly 39
cries and tears him with foaming, and hardly de-
parts from him bruising him. And I supplicated thy 40
disciples to cast it out ; and they could not. But Jesus 41
answered and said, O faithless and perverse generation,
how long shall I be with you and suffer you ? Bring thy
son hither. And as he was yet coming, the demon rent him, 42
and convulsed him. But Jesus rebuked the unclean spirit,
and cured the boy, and gave him back to his father. And 43
they were all amazed at the mighty power of God.

But while all were wondering at all things which he
was doing, he said unto his disciples, Let these sayings sink 44
into your ears ; for the Son of man is about to be delivered
up into the hands of men. But they understood not this 45
saying, and it was hid from them, that they might not per-
ceive it : and they were afraid to ask him about this saying.

And there entered among them a reasoning, which of 46
them should be greater. But Jesus, knowing the reasoning 47
of their heart, took hold of a little child, and set him by
his side, and said unto them, Whosoever will receive this 48
little child in my name receives me : and whosoever will
receive me receives him that sent me : for he that is least
among you all, the same is great. And John answered and 49
said, Master, we saw one casting out demons in thy name ;
and we forbad him, because he follows not with us. But 50
Jesus said unto him, Forbid him not ; for he that is not
against you is for you.

And it came to pass, when the days were being accom- 51
plished that he should be received up, he stedfastly set his

52 face to go to Jerusalem, and sent messengers before his
face. And they went, and entered into a village of the
53 Samaritans to make ready for him; and they did not
receive him, because his face was as though he would go to
54 Jerusalem. And when the disciples James and John saw
it they said, Lord, wilt thou that we bid fire come down
55 from heaven and consume them? But he turned and
56 rebuked them. And they went to another village.

57 And as they were going in the way, one said unto him,
58 I will follow thee whithersoever thou mayest go. And Jesus
said unto him, The foxes have holes, and the birds of the air
haunts; but the Son of man has not where he may lay his
59 head. And he said unto another, Follow me. But he said,
60 Permit me first to go away and bury my father. But he
said to him, Leave the dead to bury their own dead: but
61 go thou and announce the kingdom of God. And another
also said, Lord, I will follow thee, but first permit me to
62 bid farewell to those at my house. And Jesus said unto
him, No one having put his hand to the plough and
looking back, is fit for the kingdom of God.

CH. X. AFTER these things the Lord appointed seventy others
also, and sent them two and two before his face into every
2 city and place, whither he himself was about to come. And
he said unto them, The harvest is plenteous, but the
labourers few: pray therefore the Lord of the harvest,
3 that he will send forth labourers into his harvest. Go:
behold, I send you as lambs in the midst of wolves.
4 Bear neither purse, nor scrip, nor sandals: salute no one
5 by the way. And into whatsoever house ye may have
6 entered, first say, Peace be to this house. And if a son of
peace be there, your peace shall rest upon it: otherwise, it
7 shall return to you. And in the same house abide, eating
and drinking such things as they give; for the labourer is
8 worthy of his hire. Go not from house to house. And
into whatsoever city ye enter and they receive you, eat
9 what is set before you, and heal the infirm that are
therein, and say unto them, The kingdom of God is
10 come nigh unto you. But into whatsoever city ye may

have entered, and they receive you not, go out into the streets of the same and say, Even the dust of your city, 11 which cleaves to us on our feet, we wipe off to you: yet know this, that the kingdom of God is come nigh. But 12 I say unto you, that it will be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! 13 woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon 14 in the judgment than for you. And thou, Capernaum, 15 wilt thou be exalted unto heaven? thou wilt be thrust down to hades. He that hears you hears me; and he that 16 rejects you rejects me; and he that rejects me rejects him that sent me.

And the seventy returned with joy, saying, Lord, even 17 the demons are subjected unto us in thy name. And he 18 said unto them, I beheld Satan falling as lightning out of heaven. Behold, I have given unto you authority to tread 19 on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Not- 20 withstanding in this rejoice not, that the spirits are subjected unto you; but rejoice that your names have been written in heaven.

In that hour he exulted in the Holy Spirit and said, I 21 praise thee, O Father, Lord of the heaven and the earth, that thou didst hide these things from wise and prudent, and didst reveal them unto babes. Yea, Father, for such was thy good pleasure. And he turned him to the dis- 22 ciples and said, All things were delivered up unto me by my Father: and none knows who the Son is but the Father; and who the Father is but the Son, and he to whom the Son may wish to reveal him. And turning to the 23 disciples, he said apart, Blessed are the eyes which see the things that ye see. For I say unto you, that many pro- 24 phets and kings desired to see those things which ye behold, and did not see them; and to hear those things which ye hear, and did not hear.

25 And, behold, a certain lawyer stood up, tempting him,
saying, Teacher, what shall I do to inherit everlasting life?
26 And he said unto him, What is written in the law?
27 how readest thou? And he answering said, *Thou shalt
love the Lord thy God from all thy heart, and with all thy
soul, and with all thy strength, and with all thy mind, and*
28 *thy neighbour as thyself.* And he said unto him, Thou
29 answeredst right: this do, and thou shalt live. But he
desiring to justify himself, said unto Jesus, And who is my
30 neighbour? Jesus answering said, A certain man was going
down from Jerusalem to Jericho, and he fell among robbers,
who also stripped him of his raiment, and beat him and
31 departed, leaving him half dead. And by chance a certain
priest was going down in that way; and when he saw him,
32 he passed by on the other side. And in like manner also
a Levite, having arrived at the place, came and saw and
33 passed by on the other side. But a certain Samaritan,
journeying, came where he was, and when he saw was
34 moved with compassion, and went up to him, and bound
up his wounds, pouring in oil and wine, and set him on
his own beast, and brought him to an inn and took care
35 of him. And on the morrow he took out two denarii, and
gave them to the host and said, Take care of him; and
whatsoever thou shalt spend more, when I come again, I will
36 pay thee. Which of these three, thinkest thou, was neigh-
37 bour unto him that fell among the robbers? And he said,
He that did mercy on him. And Jesus said unto him,
Go and do thou in like manner.

38 Now it came to pass, as they journeyed, that he entered
into a certain village: and a certain woman named Martha
39 received him into the house. And she had a sister called
Mary, who also sat at the feet of the Lord and was hearing
40 his word. But Martha was cumbered about much minister-
ing. And she came to him and said, Lord, dost thou not
care that my sister left me to minister alone? speak to
41 her therefore that she help me. But the Lord answered
and said unto her, Martha, Martha, thou art anxious and
42 troubled about many things, but one thing is needful: for

Mary chose for herself the good part, which shall not be taken away from her.

CII.

AND it came to pass, that, as he was in a certain place praying, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Father, 2 Hallowed be thy name. Thy kingdom come. Give us day 3 by day our daily bread. And forgive us our sins; for we 4 also forgive every one that is indebted to us. And lead us not into temptation.

XI.

And he said unto them, Which of you shall have a 5 friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves; for a friend of 6 mine is come to me from a journey, and I have nothing to set before him? And he from within shall answer 7 and say, Trouble me not: the door has been already shut, and my children with me are in bed; I cannot get up and give thee. I say unto you, Though he will not get up 8 and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs. And I say unto you, Ask, and it will be given 9 you: seek, and ye will find; knock, and it will be opened unto you. For every one that asks receives; and he 10 that seeks finds; and to him that knocks it shall be opened. Which of you that is a father, if a son shall ask 11 bread, will he give him a stone? or also a fish, will he for a fish give him a serpent? Or if he shall also ask an egg, 12 will he give him a scorpion? If ye then, being evil, know 13 to give good gifts unto your children, how much more shall your Father from heaven give the Holy Spirit to them that ask him?

And he was casting out a demon, and it was dumb. 14 And it came to pass, when the demon went out, the dumb spake; and the multitudes marvelled. But some of them 15 said, By Beelzebul the prince of the demons he casts out the demons. And others, tempting him, sought of him a 16 sign from heaven. And he knew their thoughts, and said 17 unto them, Every kingdom divided against itself is brought

18 to desolation; and a house against a house falls. And
if Satan also is divided against himself, how shall his
kingdom stand? because ye say that I cast out the demons
19 by Beelzebul. And if I by Beelzebul cast out the demons,
by whom do your sons cast them out? therefore they them-
20 selves shall be your judges. But if I cast out the demons by
the finger of God, then the kingdom of God is already come
21 unto you. When the strong man armed keeps his palace,
22 his goods are in peace: but when a stronger than he shall
come upon and overcome him, he takes away his whole
23 armour whereon he had trusted, and divides his spoils. He
that is not with me is against me: and he that gathers not
24 with me scatters. When the unclean spirit is gone out of
the man, it goes through dry places seeking rest; and
finding none it says, I will return into my house whence
25 I came out. And it comes, and finds it swept and
26 garnished. Then it goes, and takes to it seven other
spirits more evil than itself, and they enter in and dwell
there; and the last state of that man becomes worse than
the first.

27 And it came to pass, as he spake these things, a certain
woman from among the multitude lifted up her voice and
said unto him, Blessed the womb that bare thee, and
28 breasts which thou didst suck. But he said, Nay rather,
blessed they that hear the word of God and keep it.

29 And as the multitudes are crowding together, he began
to say, This generation is an evil generation: it seeks
a sign; and there shall no sign be given to it but the
30 sign of Jonah. For as Jonah was a sign unto the Nine-
vites, so will also the Son of man be to this generation.
31 A queen of the south will be raised in the judgment with
the men of this generation, and will condemn them; for
she came from the ends of the earth to hear the wisdom of
32 Solomon; and, behold, more than Solomon is here. Men
of Nineveh will rise in the judgment with this genera-
tion, and will condemn it; because they repented at the
proclamation of Jonah; and, behold, more than Jonah is
33 here. No one, having lighted a lamp, puts it into a

secret place, neither under the bushel, but on the lamp-stand, that they who come in may see the light. The 34 lamp of the body is thine eye. When thine eye is sound, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Take heed therefore that 35 the light which is in thee is not darkness. If therefore 36 thy whole body be full of light, having no part dark, the whole will be full of light, as when the lamp with its bright shining gives thee light.

And as he spake, a Pharisee asks him to dine with 37 him: and he went in and sat down to meat. And when 38 the Pharisee saw it, he marvelled that he did not first wash himself before the dinner. And the Lord said unto him, 39 Now do ye Pharisees cleanse the outside of the cup and the platter; but your inward part is full of robbery and wickedness. Fools, did not he that made the outside 40 make the inside also? But give what is in them as alms; 41 and, behold, all things are clean unto you. But woe unto 42 you, Pharisees! for ye pay tithe of the mint and the rue and every herb, and pass over judgment and the love of God: these ought ye to have done, and not to leave those undone. Woe unto you, Pharisees! for ye love the chief seat in 43 the synagogues, and the salutations in the markets. Woe 44 unto you, for ye are as the tombs which appear not, and the men that walk over them know it not. But one of the 45 lawyers answered, and says unto him, Teacher, in saying these things thou illtreatest us also. And he said, To you 46 lawyers also woe; for ye burden men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the 47 tombs of the prophets, and your fathers killed them. So then ye are witnesses and consent to the deeds of 48 your fathers; for they indeed killed them, and ye build. Wherefore also the wisdom of God said, I will send unto 49 them prophets and apostles, and some of them they will kill and persecute; that the blood of all the pro- 50 phets, shed from the foundation of the world, may be required of this generation, from the blood of Abel unto 51

the blood of Zechariah who perished between the altar and the house: yea, I say unto you, it will be required
52 of this generation. Woe unto you, lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them entering in ye hindered.

53 And when he came out thence, the scribes and the Pharisees began to urge him vehemently, and to provoke
54 him to speak of more things, lying in wait to catch something out of his mouth.

CH. XII. In the mean time, when the multitude was gathered together in tens of thousands, insomuch that they trod one upon another, he began to say unto his disciples first, Take heed to yourselves of the leaven of the Pharisees,
2 which is hypocrisy. But there is nothing covered that will not be revealed; and hid, that will not be known.
3 Therefore whatsoever ye said in the darkness will be heard in the light; and that which ye spake in the ear in the
4 chambers will be proclaimed upon the housetops. And I say unto you my friends, be not afraid of them that kill the
5 body, and after that have no more that they can do. But I will teach you whom ye shall fear; fear him, who after
he has killed has authority to cast into hell. Yea, I say
6 unto you, fear him. Are not five sparrows sold for two
7 pennies, and not one of them is forgotten before God? But the very hairs of your head have been all numbered. Fear
8 not, ye are of more value than many sparrows. But I say unto you, whosoever shall confess me before men, him
will the Son of man also confess before the angels of God;
9 but he that denied me before men will be denied before the
10 angels of God. And whosoever shall speak a word against the Son of man, it will be forgiven him: but unto him that blasphemed against the Holy Ghost, it will not be forgiven.
11 And when they bring you before the synagogues, and the principalities, and the powers, be not anxious how or what
12 defence ye shall make, or what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say.

13 And one from among the multitude said unto him,

Teacher, speak to my brother that he divide the inheritance with me. But he said unto him, Man, who set me 14
a judge or a divider over you? And he said unto them, 15
See and keep yourselves from all covetousness; for not
because one has abundance does his life consist in his
possessions. And he spake a parable unto them, saying, 16
The ground of a certain rich man brought forth plentifully.
And he reasoned within himself, saying, What shall I do, 17
because I have not where to gather together my fruits?
And he said, This will I do; I will pull down my barns 18
and build greater; and I will gather together there all my
fruits and my goods, and will say to my soul, Soul, 19
thou hast many goods laid up for many years: take thine
ease, eat, drink, be merry. But God said unto him, Fool, 20
this night thy soul is required of thee; and whose will
those things be, which thou didst prepare? So is he 21
that treasures up for himself, and is not rich toward
God.

And he said unto his disciples, Therefore I say unto 22
you, be not anxious for the life, what ye shall eat; nor yet
for the body, what ye shall put on. The life is more than 23
the food and the body than the raiment. Consider the 24
ravens, that they neither sow nor reap; who neither have
chamber nor barn, and God feeds them: how much
better are ye than the birds? And which of you by 25
anxious thought can add to his lifetime a cubit? If ye 26
then be not able to do even that thing which is least, why
are ye anxious about the rest? Consider the lilies, how 27
they neither spin nor weave; but I say unto you, even
Solomon in all his glory was not arrayed like one of
these. And if God so clothe the grass in a field, which 28
is to-day, and to-morrow is cast into an oven; how much
more will he clothe you, O ye of little faith? And seek not 29
ye what ye shall eat, and what ye shall drink, neither be
ye of doubtful mind. For after all these do the nations 30
of the world seek; and your Father knows that ye have
need of these. But seek his kingdom; and these shall be 31
added unto you. Fear not, little flock; for it is your 32

33 Father's good pleasure to give you the kingdom. Sell your
goods, and give alms; make for yourselves purses which
wax not old, a treasure unfailing in the heavens, where no
34 thief approaches, neither moth corrupts. For where your
35 treasure is, there will your heart be also. Let your loins
36 be girded about, and your lamps burning; and ye your-
selves like unto men waiting for their lord, when he will
return from the marriage; that when he comes and
37 knocks, they may open unto him immediately. Blessed
those servants, whom the lord when he comes shall find
watching: verily I say unto you, that he will gird himself
about, and make them sit down at table, and coming near
38 will minister unto them. And if in the second or if in the
39 third watch he come and find it so, blessed are they. But
know this, that if the householder had known in what
hour the thief is coming, he would not have left his house
40 to be broken into. Be ye also ready; for in such an hour
as ye think not the Son of man comes.

41 But Peter said unto him, Lord, speakest thou this
42 parable unto us, or also to all? And the Lord said, Who
then is the faithful, the wise steward, whom his lord will
set over his service, to give the portion of food in
43 season? Blessed is that servant, whom his lord when he
44 comes shall find so doing. Of a truth I say unto you,
45 that he will set him over all his goods. But if that servant
shall say in his heart, My lord tarr'ies to come; and shall
begin to smite the men servants and the maidens, and to eat
46 and drink and be drunken; the lord of that servant will
come in a day when he looks not for him, and in an hour
that he knows not, and will cut him asunder, and appoint
47 his portion with the unbelievers. And that servant
who knew his lord's will, and prepared not, neither did
according to his will, will be beaten with many stripes;
48 but he that knew not, and did things worthy of stripes, will
be beaten with few. And unto whomsoever much was
given, from him will much be required; and to whom they
49 committed much, of him they will ask more. I came
to cast fire on the earth; and how I wish that it were

already kindled ! But I have a baptism to be baptized 50
with ; and how am I straitened till it be finished !
Suppose ye that I came to give peace in the earth ? I tell 51
you, nay, but rather division. For from henceforth five in 52
one house will be divided, three will be divided against two,
and two against three ; father against son, and son against 53
father ; mother against daughter, and daughter against
mother ; mother in law against the daughter in law, and
daughter in law against the mother in law.

And he said also to the multitudes, When ye see a 54
cloud rising on the west, immediately ye say there comes
a shower ; and so it comes to pass ; and when ye see a 55
south wind blowing, ye say there will be heat ; and it
comes to pass. Ye hypocrites, ye know how to prove 56
the face of the earth and of the sky ; but how is it
ye do not prove this time ? And why even of yourselves 57
judge ye not what is right ? For as thou goest with 58
thine adversary to a ruler, give diligence in the way
that thou mayest be delivered from him ; lest he hale thee
to the judge, and the judge shall deliver thee up to the
exacter, and the exacter cast thee into prison. I say unto 59
thee, thou wilt not come out thence, till thou hast paid the
very last mite.

CH.

XIII.

AND there came some at that season telling him of the
Galileans whose blood Pilate mingled with their sacrifices.
And he answering said unto them, Suppose ye that these 2
Galileans were sinners above all the Galileans, because
they have suffered these things ? I tell you, nay ; but 3
except ye repent, ye will all perish in like manner. Or 4
those the eighteen, upon whom the tower in Siloam fell
and killed them, suppose ye that they were debtors above
all the men that dwell in Jerusalem ? I tell you, nay ; 5
but except ye repent, ye will all perish in the same
manner.

But he spake this parable : A certain man had a fig tree 6
planted in his vineyard ; and he came seeking fruit thereon.
and found none. So he said unto the vine-dresser, Behold, 7
three years I come seeking fruit on this fig tree, and find

8 none; cut it out; why cumberest thou the earth also? And he answering says unto him, Lord, leave it this year also, 9 till I shall dig about it and cast in dung; and if it bear fruit hereafter, well: otherwise thou shalt cut it out.

10 And he was teaching in one of the synagogues on 11 the sabbath. And, behold, a woman having a spirit of infirmity eighteen years; and she was bowed together, and wholly unable to lift herself up. And when 12 Jesus saw her, he called her to him, and said unto her, 13 Woman, thou art released from thine infirmity. And he laid his hands on her; and immediately she was made 14 straight, and glorified God. And the ruler of the synagogue answered, being indignant that Jesus healed on the sabbath, and said unto the multitude, There are six days 15 in which men ought to work: in them therefore come and be healed, and not on the sabbath day. But the Lord answered him and said, Hypocrites, does not each of 16 you on the sabbath loose his ox or his ass from the manger, and lead him away and water him? And ought not this woman, being a daughter of Abraham, whom Satan bound, 17 lo, for eighteen years, to be loosed from this bond on the sabbath day? And while he said these things, all his adversaries were ashamed; and all the multitude rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like, 19 and whereunto shall I liken it? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew and became a tree; and the birds of the air 20 lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like unto 21 leaven, which a woman took and hid in three pecks of meal, till the whole was leavened.

22 And he went through cities and villages, teaching and 23 journeying toward Jerusalem. And one said unto him, Lord, are there few to be saved? And he said unto them, 24 Strive to enter in through the narrow door: for many, I say unto you, will seek to enter in, and will not be able. 25 When once the householder shall have risen and shut

the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then will ye begin to say, We ate and drank in thy 26 presence, and thou didst teach in our streets. And he will 27 say, I tell you I know you not whence ye are: depart from me, all ye workers of unrighteousness. The weeping and 28 the gnashing of teeth will be there, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves being cast out. And 29 they will come from east, and west, and north, and south, and will sit down at table in the kingdom of God. And, 30 behold, there are last who will be first, and there are first who will be last.

In that same hour came certain Pharisees, saying unto 31 him, Get thee out and go hence, for Herod desires to kill thee. And he said unto them, Go and tell that fox, 32 behold, I cast out demons, and perform cures to-day and to-morrow, and the third day I finish. Neverthe- 33 less I must go about to-day, and to-morrow, and the day following; for it cannot be that a prophet perish outside of Jerusalem. O Jerusalem, Jerusalem, that killest the 34 prophets, and stonest them who have been sent unto her; how often did I desire to gather thy children as a hen gathers her chickens under the wings, and ye desired not! Behold, your house is left unto you. I say unto 35 you, ye shall not see me until the time come when ye shall say, Blessed be he that comes in the name of the Lord. CH.

AND it came to pass, when he went into the house of 36 one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And, behold, there 2 was a certain man before him who had the dropsy. And 3 Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful on the sabbath to heal or not? but 4 they held their peace. And he took hold of and cured him, and sent him away. And he answered them and 5 said, Which of you is there whose son or ox shall fall into a pit, and he will not immediately draw him up on the

6 sabbath day? And they could not answer again to these things.

7 And he spake a parable to those who were called, when he marked how they chose out the chief seats, saying unto
8 them, When thou art called by any one to a marriage-feast, sit not down in the chief seat, lest a more honour-
9 able man than thou have been called by him; and he that called thee and him shall come and say to thee, Give place to this man; and then shalt thou begin with shame to
10 take the lowest place. But when thou art called, go and sit down in the lowest place; that when he that has called thee comes, he may say unto thee, Friend, go up higher: then wilt thou have glory in the presence of all
11 that sit at meat with thee. For every one that exalts himself will be humbled; and he that humbles himself will be exalted.

12 And he said also to him that had called him, When thou makest a dinner or a supper, address not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest they
13 also call thee again, and a recompense be made thee. But when thou makest a feast, call poor, maimed, lame, blind:
14 and thou shalt be blessed, because they cannot recompense thee: but recompense will be made thee at the resurrection of the righteous.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat
16 bread in the kingdom of God. But he said unto him, A certain man was making a great supper, and called many,
17 and sent his servant at supper time to say to them that were called, Come; for things are now ready. And they all
18 with one consent began to excuse themselves. The first said unto him, I bought a field, and I must needs go forth
19 and see it; I ask thee have me excused. And another said, I bought five yoke of oxen, and am going to prove them;
20 I ask thee have me excused. And another said, I married a wife, and therefore I cannot come. So the servant came,
21 and told his lord these things. Then the householder being angry said to his servant, Go out quickly into the

streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and lame. And the servant said, 22 Lord, what thou commandedst is done, and yet there is room. And the lord said unto the servant, Go out into 23 the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you, that 24 none of those men who have been called will taste of my supper.

And there went great multitudes with him; and he 25 turned and said unto them, If any one comes to me, and 26 hates not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever does not bear his own 27 cross and come after me, cannot be my disciple. For which 28 of you, desiring to build a tower, sits not down first and counts the cost, whether he has the means to finish it? Lest after he laid a foundation, and is not able 29 to complete, all that behold begin to mock him, say- 30 ing, This man began to build, and was not able to complete. Or what king, going to make war against another 31 king, will not first sit down and consult whether he be able with ten thousand to meet him that comes against him with twenty thousand? Otherwise, while he is yet a great 32 way off, having sent an embassy, he asks conditions of peace. So likewise, whosoever he be of you that does not 33 bid farewell to all that he has, cannot be my disciple. Salt then is good: but if even the salt have become 34 insipid, wherewith shall it be seasoned? It is neither fit 35 for earth nor for dunghill; they cast it out. He that has ears, let him hear.

CH.

AND there were drawing near unto him all the publicans xv. and the sinners to hear him. And both the Pharisees and 2 the scribes were murmuring, saying, This man receives sinners, and eats with them. And he spake this parable 3 unto them, saying, What man of you, having an hundred 4 sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he found it, he lays it on 5

6 his shoulders, rejoicing, and having come home, calls
together the friends and the neighbours, saying unto
them, Rejoice with me; for I found my sheep which was
7 lost. I say unto you, that thus there will be joy in
heaven over one sinner that repents, more than over
ninety and nine righteous who have no need of repent-
8 ance. Either what woman having ten drachmae, if she
lose one drachma, does not light a lamp, and sweep the
9 house, and seek diligently till she find it? And when
she found it, she calls together the friends and neigh-
bours, saying, Rejoice with me; for I found the drachma
10 which I lost. Thus, I say unto you, there is joy in the
presence of the angels of God over one sinner that repents.

11, 12 And he said, A certain man had two sons. And the
younger of them said to the father, Father, give me the
portion of the property that falls to me. And he divided
13 unto them his living. And not many days after the
younger son gathered all together, and went abroad into a
far country, and there scattered his property with riotous
14 living. And when he spent all, there arose a mighty
15 famine in that country; and he began to be in want. And
he went and joined himself to one of the citizens of that
country; and he sent him into his fields to feed swine:
16 and he longed to fill his belly with the husks that the swine
17 were eating: and no one was giving unto him. But he came
to himself and said, How many hired servants of my father's
have superabundance of loaves, and I am perishing here
18 with hunger! I will arise and go to my father, and will
say unto him, Father, I sinned against heaven, and before
19 thee; I am no more worthy to be called thy son: make
20 me as one of thy hired servants. And he arose, and came
to his father. But when he was yet afar off, his father saw
him, and was moved with compassion, and ran, and fell on
21 his neck, and kissed him tenderly. And the son said unto
him, Father, I sinned against heaven, and before thee; I
22 am no more worthy to be called thy son. But the father
said to his servants, Bring forth the best robe, and clothe
him; and put a ring on his hand, and sandals on his feet:

and bring the fatted calf; kill it, and let us eat and be 23
merry; for this my son was dead and is alive again; was 24
lost and is found. And they began to be merry. But his 25
elder son was in the field: and as he came and drew
nigh to the house, he heard musick and dancing, and 26
called one of the servants, and asked what these things
meant. And he said unto him, Thy brother is come; and 27
thy father killed the fatted calf, because he received him
back safe and sound. And he was angry, and would not 28
go in: and his father came out and besought him. But 29
he answering said to the father, Lo, these many years do
I serve thee, and never did I transgress thy commandment:
and yet thou never gavest me a kid, that I might be merry
with my friends. But when this thy son came who devoured 30
thy living with harlots, thou didst kill for him the fatted
calf. And he said unto him, Child, thou art ever with me, 31
and all that I have is thine. It was meet that we should 32
be merry and glad: for this thy brother was dead and is
alive; was lost and found.

CH.

XVI.

AND he said also unto the disciples, There was a certain
rich man, who had a steward; and the same was accused
unto him as scattering his goods. And he called him, and 2
said unto him, What is this that I hear of thee? render
the account of thy stewardship; for thou canst be no
longer steward. And the steward said within himself, 3
What shall I do, seeing that my lord takes away from
me the stewardship? I am not able to dig, to beg I am
ashamed. I know what I will do, that, when I am put 4
out of the stewardship, they may receive me into their
houses. So he called unto him each one of his lord's 5
debtors, and said unto the first, How much owest thou
unto my lord? And he said, An hundred pipes of oil. 6
And he said unto him, Take thy bill, and sit down quickly
and write fifty. Then said he to another, And how much 7
owest thou? And he said, An hundred quarters of wheat.
He says unto him, Take thy bill, and write fourscore.
And the lord commended the unrighteous steward, that he 8
did prudently: for the sons of this world are more prudent

than the sons of the light with respect to their own genera-
9 tion. And I say unto you, Make to yourselves friends of
the mammon of injustice; that, when it shall fail, they
10 may receive you into the everlasting tabernacles. He
that is faithful in the least is faithful also in much;
and he that is unjust in the least is unjust also in much.
11 If therefore ye were not faithful in the unjust mammon,
12 who will commit to your trust the true good? And if
ye were not faithful in that which is another's, who will
13 give you your own? No domestic can serve two masters:
for either he will hate the one and love the other, or
else he will hold to the one and despise the other. Ye
cannot serve God and mammon.

14 And the Pharisees, who were covetous, were hearing all
15 these things, and they were deriding him. And he said
unto them, Ye are they who justify yourselves before men,
but God knows your hearts: for that which is high among
16 men is an abomination before God. The law and the
prophets were until John; since that time the gospel of the
kingdom of God is preached, and every one enters into
17 it with violence. And it is easier for the heaven and the
18 earth to pass, than for one tittle of the law to fail. Who-
soever puts away his wife, and marries another, commits
adultery; and he that marries her who is put away from
a husband commits adultery.

19 There was a certain rich man, and he was clothed in
purple and fine linen, making merry every day sumptu-
20 ously. And a certain poor man, named Lazarus, was laid
21 at his gate, full of sores, and longing to be fed with what
fell from the rich man's table: but even the dogs came
22 and usually licked his sores. And it came to pass, that
the poor man died, and was carried by the angels into
Abraham's bosom: the rich man also died and was buried.
23 And in hades he lifted up his eyes, being in torments, and
24 sees Abraham afar off and Lazarus in his bosom. And
he called and said, Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his finger in
water and cool my tongue; for I am tormented in this

flame. But Abraham said, Child, remember that thou 25
in thy life time receivedst thy good things, and in like
manner Lazarus his evil things: but now he is com-
forted here, and thou art tormented. And besides all this, 26
between us and you there is a great gulf fixed, that
they who desire to pass hence to you may not be able,
nor those cross over to us thence. And he said, I ask 27
thee, therefore, father, that thou wouldest send him to my
father's house; for I have five brethren; that he may 28
testify fully unto them, lest they also come into this place
of torment. But Abraham says unto him, They have 29
Moses and the prophets; let them hear them. And he 30
said, Nay, father Abraham, but if one go unto them from
the dead, they will repent. And he said unto him, If they 31
hear not Moses and the prophets, neither will they be
persuaded, though one should rise from the dead. CH.

AND he said unto his disciples, It is impossible but XVII.
that offences will come; but woe unto him by whom they
come! It were better for him that a millstone were hanged 2
about his neck, and he cast into the sea, than that he
should cause one of these little ones to offend. Take heed 3
to yourselves.. If thy brother sin, rebuke him, and if he
repent, forgive him. And if he sin against thee seven 4
times in a day, and seven times turn to thee, saying, I
repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our 5
faith. But the Lord said, If ye have faith as a grain of 6
mustard seed, ye might have said unto this sycamine tree,
Be thou plucked up by the root and planted in the sea; and
it would have obeyed you. But which of you, having a 7
servant plowing or shepherding, will say unto him, when he
is come in from the field, Come near immediately and sit
down to meat? Will he not rather say unto him, Make 8
ready wherewith I may sup, and gird thyself about, and
minister to me, till I have eaten and drunken, and after-
ward thou shalt eat and drink? Does he thank the 9
servant because he did the things that were commanded?
So also ye, when ye shall have done all the things that 10

were commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

11 And it came to pass, as he is going to Jerusalem, that
he went through the midst of Samaria and Galilee.
12 And as he is entering into a certain village, there met
13 him ten men that were lepers, who stood afar off, and
lifted up the voice and said, Jesus, Master, have mercy
14 on us. And when he saw them, he said unto them,
Go shew yourselves unto the priests. And it came to
15 pass, that, as they went, they were cleansed. But one
of them, seeing that he was cured, turned back, with a
16 loud voice glorifying God, and fell on his face at his
17 feet, giving him thanks: and he was a Samaritan. And
Jesus answering said, Were not the ten cleansed? the
18 nine, where are they? Were there found none that turned
19 back to give glory to God, save this stranger? And he
said unto him, Arise and go: thy faith has saved thee.

20 And being asked by the Pharisees, when the kingdom
of God comes, he answered them and said, The kingdom
21 of God comes not with observation, nor will they say,
Lo here! or there! for, behold, the kingdom of God is
among you.

22 And he said unto the disciples, Days will come, when ye
will long to see one of the days of the Son of man, and will
23 not see it. And they will say to you, Lo there, lo here!
24 go not away and pursue not. For as the lightning that
lightens out of one part under heaven, shines unto the
other part under heaven, so will the Son of man be in his
25 day. But first must he suffer much, and be rejected by
26 this generation. And as it was in the days of Noah, so
27 will it be also in the days of the Son of man; they were
eating, they were drinking, they were marrying, they were
being given in marriage, until the day that Noah entered
into the ark, and the flood came and destroyed them all.
28 In like manner even as it was in the days of Lot; they
were eating, they were drinking, they were buying, they
29 were selling, they were planting, they were building; but
the same day that Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed them all. After the 30
same manner will it be in the day when the Son of man is
revealed. In that day, he who shall be upon the housetop, 31
and his stuff in the house, let him not come down to take
it away: and he that is in the field, let him in like manner
not turn back. Remember Lot's wife. Whosoever shall 32, 33
seek to possess his life, will lose it; and whosoever shall lose
it will preserve it. I tell you, in that night there will be 34
two men on one bed; one will be taken, and the other will
be left: two women will be grinding together; the one 35
will be taken, and the other will be left. And they answer- 37
ing say unto him, Where, Lord? And he said unto them,
Wheresoever the carcase is, there also will the eagles be
gathered together.

CII.

AND he spake a parable unto them, to the end that XVIII.
they ought always to pray and not to faint, saying, There 2
was in a certain city a certain judge, who feared not God,
nor revered man. And there was a widow in that city, 3
and she kept coming unto him, saying, Avenge me of mine
adversary. And he would not for a while; but afterward 4
he said within himself, Though I fear not God, nor reverence
man, yet because this widow troubles me, I will avenge 5
her, lest by coming for ever she weary me. And the Lord 6
said, Hear what the unrighteous judge says. And will 7
not God avenge his elect, who cry unto him day and night,
and he is long-suffering over them? I tell you that he 8
will avenge them speedily. Nevertheless when the Son of
man has come, will he find the faith on the earth?

And he spake also this parable unto certain who trust 9
in themselves that they are righteous, and set at nought the
rest: Two men went up into the temple to pray; the one a 10
Pharisee, and the other a publican. The Pharisee stood 11
and prayed thus, God, I thank thee that I am not as the
rest of men, extortioners, unjust, adulterers, or even as
this publican. I fast twice in the week, I give tithes of all 12
that I acquire. And the publican, standing afar off, would 13
not even lift up his eyes unto heaven, but smote his breast,
saying, O God be propitious to me the sinner. I tell you, 14

this man went down to his house justified rather indeed than the other: for every one that exalts himself will be humbled; and he that humbles himself will be exalted.

15 And they brought unto him also the infants, that he might
16 touch them: but the disciples seeing, rebuked them. But
Jesus called them unto him, saying, Leave the little
children to come unto me, and forbid them not; for of such
17 is the kingdom of God. Verily I say unto you, whosoever
will not receive the kingdom of God as a little child, will
not enter therein.

18 And a certain ruler asked him, saying, Good Teacher,
19 what shall I do to inherit everlasting life? And Jesus said
unto him, Why callest thou me good? none is good,
20 save one, God. Thou knowest the commandments, *Do
not commit adultery, Do not kill, Do not steal, Do not bear
21 false witness, Honour thy father and thy mother.* And
22 he said, All these I kept from my youth. When Jesus
heard, he said unto him, Yet lackest thou one thing: sell
all that thou hast and distribute unto the poor, and thou
23 shalt have treasure in heaven, and come follow me. But
when he heard this, he became very sorrowful; for he was
24 exceeding rich. And Jesus looked on him and said, How
hardly do they that have riches go into the kingdom of
25 God! For it is easier for a camel to enter through the eye
of a needle, than for a rich man to enter into the kingdom
26 of God. And they that heard said, And who can be
27 saved? But he said, The things impossible with men are
28 possible with God. And Peter said, Lo, we left our own,
29 and followed thee. And he said unto them, Verily I say
unto you, there is no one that has left house, or wife, or
brethren, or parents, or children, for the kingdom of God's
30 sake, who will not receive manifold more in this present
time, and in the world to come life everlasting.

31 And he took with him the twelve, and said unto them,
Behold, we are going up to Jerusalem, and all that has
been written through the prophets for the Son of man will
32 be finished; for he will be delivered up unto the Gentiles,
33 and will be mocked and be ill-treated and spit upon: and

they will scourge and kill him : and the third day he will rise again. And they understood none of these things; 34 and this saying was hid from them, and they knew not the things which were spoken.

And it came to pass, that as he drew nigh unto Jericho, 35 a certain blind man sat by the way side begging. And 36 hearing a multitude passing by, he asked what it meant. And they told him that Jesus the Nazarene was passing. 37 And he cried out, saying, Jesus, Son of David, have mercy 38 upon me. And they who went before rebuked him that he 39 should hold his peace; but he cried so much the more, Son of David, have mercy on me. And Jesus stood, and 40 commanded him to be brought unto him: and when he drew nigh, he asked him, What wilt thou that I shall 41 do unto thee? And he said, Lord, that I may receive sight. And Jesus said unto him, Receive thy sight; thy 42 faith has saved thee. And immediately he received sight, 43 and followed him, glorifying God. And all the people, seeing it, gave praise unto God.

CH.

XIX.

AND he entered and was passing through Jericho. And, behold, a man named Zacchaeus, and he was a chief 2 publican and was rich: and he sought to see Jesus who 3 he was; and could not for the multitude, because he was little of stature. And he ran on before, and went up a sycamore tree to see him; for he was about to pass that way. And when Jesus came to the place, he looked up and said 5 unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and 6 came down, and received him joyfully. And when they 7 saw it they all murmured, saying, He is gone in to lodge with a sinner. And Zacchaeus stood and said unto the 8 Lord, Behold, Lord, the half of my goods I give to the poor; and if I took aught from any one by false accusation, I pay fourfold. And Jesus said unto him, This day 9 is salvation come to this house, inasmuch as he also is a son of Abraham; for the Son of man came to seek and 10 to save that which was lost.

And as they were hearing these things, he added and 11

spake a parable, because he was nigh to Jerusalem, and they thought that the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and gave them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass, when he returned, having received the kingdom, that he commanded these servants to be called unto him to whom he had given the money, that he might know what each gained by trading. The first came, saying, Lord, thy pound gained ten pounds. And he said unto him, Well done, good servant: because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound made five pounds. And he said also to this one, And be thou over five cities. And the other came, saying, Lord, behold thy pound, which I kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest what thou didst not put, and reapest what thou didst not sow. He says unto him, Out of thy mouth will I judge thee, wicked servant. Knewest thou that I am an austere man, taking what I put not, and reaping what I did not sow? and why gavest not thou my money into a bank, and when I came I should have exacted it with interest? And he said unto them standing by, Take from him the pound, and give it to him that has the ten pounds. And they said unto him, Lord, he has ten pounds. I say unto you, that unto every one who has will be given; but from him that has not, even what he has will be taken. But those mine enemies, who did not desire that I should reign over them, bring hither and slay them before me.

And when he spake thus, he went before, going up to Jerusalem. And it came to pass, as he drew nigh to Bethphage and Bethany, to the mount called the mount of Olives, he sent two of the disciples, saying, Go into the village over against; in which at your entering ye will

find a colt tied, whereon no man ever sat: loose him and bring him. And if any one ask you, Why do ye loose 31 him? thus shall ye say, Because the Lord has need of him. And they that were sent went away, and found even as he 32 said unto them. And as they were loosing the colt, the 33 masters thereof said unto them, Why loose ye the colt? And they said, The Lord has need of him. And they 34, 35 brought him to Jesus: and they cast their garments upon the colt, and set Jesus thereon. And as he went, they 36 spread their garments in the way. And as he was drawing 37 nigh, now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they saw, saying, Blessed be the King in the name of the Lord: 38 peace in heaven, and glory in the highest. And some of the 39 Pharisees from among the multitude said unto him, Teacher, rebuke thy disciples. And he answered and said, I tell you 40 that if these shall hold their peace, the stones will cry.

And when he drew nigh, as he beheld the city he wept 41 over it, saying, If thou hadst known, even thou, at least in 42 this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For days will come 43 upon thee, and thine enemies will cast up a mound about thee, and compass thee round, and keep thee in on every side, and will level thee with the ground, and thy children 44 within thee; and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast 45 out the sellers, saying unto them, It is written, *And my 46 house shall be an house of prayer; but ye made it a den of robbers.*

And he was teaching daily in the temple. But the 47 chief priests and the scribes and the first men of the people sought to destroy him, and could not find what they 48 might do; for all the people hung upon him, listening. CH.

AND it came to pass, on one of the days, as he taught XX. the people in the temple and preached the gospel, that

the priests and the scribes came upon him with the elders,
2 and spake, saying unto him, Tell us by what authority
doest thou these things, or who is he that gave thee this
3 authority? And he answered and said unto them, I also
4 will ask you a question, and tell me: The baptism of
5 John, was it from heaven or from men? And they
reasoned with themselves, saying, If we say, From heaven;
6 he will say, Why did ye not believe him? But if we
say, From men; all the people will stone us; for they are
7 persuaded that John is a prophet. And they answered
8 that they knew not whence it was. And Jesus said unto
them, Neither do I tell you by what authority I do these
things.

9 And he began to speak to the people this parable: A
man planted a vineyard, and let it out to husbandmen,
10 and went abroad for a long time. And at the season he
sent a servant to the husbandmen, that they should give
him of the fruit of the vineyard: but the husbandmen
11 beat him, and sent him away empty. And he sent still
another servant; and they beat him also, and treated him
12 shamefully, and sent him away empty. And he sent still
a third; and they wounded him also, and cast him out.
13 And the lord of the vineyard said, What shall I do? I
will send my beloved son; it may be they will reverence
14 him. But when the husbandmen saw him, they reasoned
among themselves, saying, This is the heir: let us kill
15 him, that the inheritance may be ours. And they cast
him out of the vineyard and killed him. What then
16 will the lord of the vineyard do unto them? He will
come and destroy these husbandmen and give the vine-
yard unto others. And when they heard, they said,
17 God forbid. And he looked upon them, and said, What
then is this that is written, *The stone which the builders*
18 *rejected, the same was made the head of the corner?* Every
one that fell upon that stone will be broken; but on
19 whomsoever it shall fall, it will grind him to powder. And
the scribes and the chief priests sought to lay hands
on him in that hour; and they feared the people; for

they knew that he spake this parable with reference to them.

And they watched him, and sent forth spies, feigning 20 themselves righteous, that they might lay hold of him by speech, so as to deliver him up unto the power and authority of the governor. And they asked him, saying, 21 Teacher, we know that thou sayest and teachest rightly, neither regardest thou the person of any, but teachest the way of God in truth : is it lawful for us to give tribute to 22 Caesar, or not? But he perceived their craftiness, and 23 said unto them, Shew me a denarius. Whose image and 24 superscription has it? And they said, Caesar's. And 25 he said unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's. And they could not take hold of him by a 26 saying before the people; and they marvelled at his answer and held their peace.

And certain of the Sadducees, who deny that there is 27 a resurrection, came to him and asked him, saying, 28 Teacher, Moses wrote unto us, *If a man's brother die, having a wife, and he be without children, that his brother should take the wife, and raise up seed unto his brother.* There were therefore seven brethren. And the first took a 29 wife and died without children. And the second and 30, 31 the third took her; in the same manner also the seven left no children and died. And afterward the woman died 32 also. In the resurrection, therefore, of which of them does 33 the woman become wife? for the seven had her for a wife. And Jesus said unto them, The children of this world 34 marry and are given in marriage; but they who were 35 counted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more; for they are equal 36 unto angels, and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses 37 shewed in the bush passage, when he calls the Lord *the God of Abraham and God of Isaac and God of Jacob*; now he is not God of dead, but of living; for all live 38

39 unto him. And certain of the scribes answering said,
40 Téacher, thou didst say well. For they durst no longer
ask him any question.

41 And he said unto them, How say they that Christ is
42 David's son? For David himself says in the book of
Psalms, *The Lord said unto my Lord, sit thou on my right*
43, 44 *hand, till I make thine enemies thy footstool.* David there-
fore calls him Lord, and how is he his son?

45 Then in the hearing of all the people he said unto the
46 disciples, Beware of the scribes, who like to go about in
long robes, and love salutations in the markets, and the
chief seats in the synagogues, and the chief places at feasts;
47 who devour widows' houses, and for a pretence make long
prayers; these will receive more abundant judgment.

CH. XXI. AND he looked up, and saw the rich casting their gifts
2 into the treasury. And he saw a certain poor widow cast-
3 ing in thither two mites, and said, Of a truth I say unto
4 you, that this poor widow cast more in than all: for all
these cast in out of their abundance unto the gifts; but she
this one of her want did cast in all the living that she had.

5 And as some were saying of the temple, that it is
6 garnished with goodly stones and offerings, he said, As for
these things which ye behold, days will come, in which
there will not be left one stone upon another, that will
7 not be destroyed. And they asked him, saying, Teacher,
when then will these things be? and what the sign when
8 these things are about to come to pass? And he said,
Take heed that ye be not deceived; for many will come in
my name, saying, I am he; and the time is at hand: go
9 not after them. But when ye will hear of wars and
tumults, be not terrified: for these things must first come
10 to pass; but the end is not immediately. Then said he
unto them, Nation will rise against nation, and kingdom
11 against kingdom; and there will be great earthquakes,
and in divers places famines and pestilences; and there
12 will be fearful sights and great signs from heaven. But
before all these things they will lay their hands on you
and persecute you, delivering you up into the synagogues

and prisons, being brought before kings and rulers for my name's sake. It will turn out to you for a testimony. 13
Settle it therefore in your hearts, not to meditate before 14
that ye make your defence: for I will give you a mouth 15
and wisdom, which all your adversaries will not be able to
resist or gainsay. And ye will be delivered up both by 16
parents and brethren and kinsmen and friends; and some
of you will they deliver over to death; and ye will be hated 17
by all for my name's sake. And there will not an hair of 18
your head perish. By your patience acquire your lives. 19
And when ye shall see Jerusalem compassed with armies, 20
then know that the desolation thereof is at hand. Then 21
let them who are in Judaea flee to the mountains; and let
them who are in the midst of it depart out; and let not
them that are in the fields enter into it, because these are 22
days of vengeance, that all the things which are written
may be fulfilled. Woe unto them that are with child, 23
and to them that give suck, in those days! for there
will be great distress upon the earth, and wrath to this
people; and they will fall by the edge of the sword, and 24
will be led away captive into all the nations: and Jeru-
salem will be trodden by Gentiles, until the times of
Gentiles be fulfilled. And there will be signs in the sun, 25
and moon, and stars; and upon the earth anguish of
nations, in perplexity at the roaring of sea and waves;
men's hearts failing them for fear, and looking for of the 26
things coming on the world: for the powers of the heavens
will be shaken. And then will they see the Son of man 27
coming in a cloud with power and great glory. And when 28
these things begin to come to pass, look up, and lift
up your heads; for your redemption draws nigh. And 29
he spake a parable to them: Behold the fig tree, and
all the trees; when they have already shot forth, ye see 30
of yourselves and know that the summer is now nigh.
So also ye, when ye shall see these things coming to pass, 31
know that the kingdom of God is nigh. Verily I say unto 32
you, that this generation will not pass, till all come to
pass. The heaven and the earth will pass: but my words 33

34 will not pass. But take heed to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and anxieties of life, and that day come upon you unawares
35 as a snare; for it will come on all them that dwell on
36 the face of all the earth. But be awake at all times, praying that ye may be able to escape all these things that are about to come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; but at night he went out, and lodged at the mount that is
38 called the mount of Olives. And all the people were coming early in the morning to him in the temple, to hear him.

CH. XXII. Now the feast of unleavened bread was drawing nigh,
1 2 which is called the Passover; and the chief priests and the scribes were seeking how they might kill him: for they feared the people.

3 But Satan entered into Judas called Iscariot, being of
4 the number of the twelve; and he went away, and communed with the chief priests and captains, how he might
5 deliver him up unto them. And they were glad, and
6 covenanted to give him money; and he promised, and sought a good opportunity to deliver him up unto them in the absence of the multitude.

7 And the day of unleavened bread came, in which the
8 passover must be killed; and he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we prepare?
10 And he said unto them, Behold, when ye have entered into the city, there will meet you a man bearing a pitcher of water; follow him into the house where he
11 enters in. And ye shall say to the master of the house, The Teacher says unto thee, Where is the guestchamber, where I may eat the passover with my disciples? And he will shew you a large upper room spread; there prepare.
12 And they went away, and found as he had said unto them; and prepared the passover.

14 And when the hour came, he sat down, and the
15 apostles with him. And he said unto them, With longing

I longed to eat this passover with you before I suffer ; for 16
I say unto you, that I will not any more eat it, until it be
fulfilled in the kingdom of God. And he took a cup, and 17
gave thanks, and said, Take this, and divide it among your-
selves ; for I say unto you, that I will not drink henceforth 18
of the fruit of the vine, until the kingdom of God shall come.
And he took a loaf, and gave thanks, and brake, and gave 19
unto them, saying, This is my body which is given for
you ; this do in remembrance of me. And the cup in the 20
same manner after supper, saying, This cup is the new
covenant in my blood, which is shed for you. But, behold, 21
the hand of him that delivers me up is with me on the
table. For the Son of man indeed goes, according to 22
that which has been determined : but woe unto that man
by whom he is delivered up. And they began to enquire 23
among themselves, which of them it might be that was
about to do this thing.

And there arose also a strife among them, which 24
of them should be accounted greater. And he said unto 25
them, The kings of the Gentiles have dominion over them ;
and they that have authority over them are called bene-
factors ; but ye not so : but let the greater among you 26
be as the younger ; and he that leads, as he that minis-
ters. For which is greater, he that sits at meat, or he 27
that ministers ? is not he that sits at meat ? but I am
among you as he that ministers. But ye are they who 28
have continued throughout with me in my temptations.
And I appoint unto you, as my Father appointed unto me, 29
a kingdom, that ye may eat and drink at my table in my 30
kingdom ; and ye shall sit on thrones judging the twelve
tribes of Israel. Simon, Simon, behold, Satan asked you 31
for himself, that he might sift you as the wheat : but I 32
made supplication for thee, that thy faith fail not : and
when once thou hast returned, confirm thy brethren.
And he said unto him, Lord, I am ready to go with thee, 33
both into prison and into death. And he said, I tell 34
thee, Peter, a cock will not crow this day till thou wilt
thrice deny that thou knowest me.

35 And he said unto them, When I sent you without
purse and scrip and sandals, lacked ye any thing? and
36 they said, Nothing. And he said unto them, But now, he
that has a purse, let him take it, and in like manner a
scrip; and he that has not, let him sell his garment and
37 buy a sword. For I say unto you, that this which is
written must be finished in me, *And he was reckoned
among transgressors*: for that also concerning me has an
38 end. And they said, Lord, behold, here are two swords.
And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the
mount of Olives: and the disciples also followed him.
40 And when he was at the place, he said unto them, Pray
41 that ye enter not into temptation. And he tore himself
away from them about a stone's throw, and kneeled down
42 and prayed, saying, Father, if thou art willing to take away
this cup from me: nevertheless not my will, but thine be
43 done. And there appeared unto him an angel from
44 heaven, strengthening him. And being in an agony he
prayed more earnestly. And his sweat became as it were
45 great drops of blood coming down upon the earth. And
when he rose up from the prayer, he came to the disciples,
46 and found them sleeping for sorrow, and said unto them,
Why sleep ye? rise up and pray, that ye enter not into
temptation.

47 And while he is yet speaking, behold a multitude, and
he that is called Judas, one of the twelve, was going before
48 them; and he drew near unto Jesus to kiss him. But Jesus
said unto him, Judas, deliverest thou up the Son of man
49 with a kiss? And when they who were about him saw
what would be, they said, Lord, shall we smite with
50 the sword? And some one of them smote the servant of
51 the high priest, and took off his right ear. But Jesus
answered and said, Suffer thus far. And he touched the
52 ear, and cured him. And Jesus said unto the chief
priests, and captains of the temple, and elders who came
to him, Ye have come out, as against a robber, with
53 swords and staves: when I was daily with you in the

temple, ye stretched not forth your hands against me. But this is your hour, and the authority of darkness.

And when they took him, they led and led him into 54
the high priest's house; and Peter was following afar off.
And when they kindled a fire in the midst of the court, 55
and sat down together, Peter was sitting among them.
But a certain maid saw him sitting at the light, and having 56
gazed earnestly at him, said, This man also was with him.
But he denied him, saying, I know him not, woman. 57
And after a little while another saw him, and said, Thou 58
art also of them. But Peter said, Man, I am not. And 59
about the space of one hour after some other confidently
affirmed, saying, Of a truth this man also was with him:
for he is a Galilean. But Peter said, Man, I know not 60
what thou sayest. And immediately, while he was yet
speaking, a cock crew, and the Lord turned and looked 61
upon Peter; and Peter remembered the word of the Lord,
how he said unto him, Before a cock crew this day, thou
shalt deny me thrice. And he went out and wept bitterly. 62

And the men that were holding him mocked him, and 63
beat him, and having blindfolded him, asked him, saying, 64
Prophecy, who is it that smote thee? And many other 65
things blasphemously spake they against him.

And when it was day, the eldership of the people, both 66
chief priests and scribes, were gathered together, and led
him away into their Sanhedrim, saying, If thou art the 67
Christ, tell us? But he said unto them, If I tell you, ye
will not believe: and if I ask, ye will not answer. But 68, 69
henceforth will the Son of man be seated on the right
hand of the power of God. And all said, Art thou then 70
the Son of God? And he said unto them, Ye say it, for I
am. And they said, What further need have we of wit- 71
ness? for we ourselves heard from his own mouth. CH.

AND the whole multitude of them arose, and led him XXIII.
unto Pilate. And they began to accuse him, saying, We 2
found this one perverting our nation, and forbidding to
give tribute to Caesar, and saying, that he himself is Christ
a King. And Pilate asked him, saying, Art thou the King 3

of the Jews? And he answered him and said, Thou sayest
4 it. But Pilate said to the chief priests and the multitudes,
5 I find no fault in this man. And they were the more
violent, saying, He stirs up the people, teaching through-
out all Judaea, and beginning from Galilee to this place.
6 And when Pilate heard, he asked whether the man were
7 a Galilean; and when he knew that he belonged unto
Herod's authority, he sent him up to Herod, who himself
8 also was at Jerusalem in those days. And Herod seeing
Jesus, was exceeding glad: for he was desiring to
see him for a long time, because he heard about him,
9 and was hoping to see some sign done by him. And
he asked him in many words; but he answered him
10 nothing. And the chief priests and the scribes stood
11 vehemently accusing him. But Herod also with his
troops set him at nought, and mocked him, and having
arrayed him in bright clothing, sent him again to Pilate.
12 And Herod and Pilate on that day became friends with
one another; for before they were at enmity between them-
selves.

13 And when Pilate called together the chief priests and
14 the rulers and the people, he said unto them, Ye brought
this man unto me, as one perverting the people; and,
behold, I, having examined him before you, found no fault
in this man touching those things whereof ye accuse him.
15 No, nor yet Herod: for he sent him again to us, and,
behold, nothing worthy of death has been done by him.
16, 18 I will therefore chastise and release him. But they cried
out all at once, saying, Away with this one, and release
19 unto us Barabbas: who for a certain insurrection made
20 in the city, and for murder, was cast into prison. But
21 Pilate, desiring to release Jesus, spake again to them. But
they cried out thereupon, saying, Crucify, crucify 'him.
22 And he said unto them the third time, Why, what evil did
this man do? I found no cause of death in him; I will
23 therefore chastise and release him. But they were urgent
with loud voices, asking him to be crucified, and their
24 voices prevailed. And Pilate gave sentence that it should

be as they asked; and he released him who for insurrec- 25
tion and murder had been cast into prison, whom they
asked; but delivered up Jesus to their will.

And as they were leading him away, they took hold of 26
one Simon of Cyrene, coming from the country, and on
him they laid the cross, to bear it after Jesus. And there 27
followed him a great multitude of the people, and of women,
who were bewailing and lamenting him. But Jesus turning 28
unto them said, Daughters of Jerusalem, weep not for me,
but weep for yourselves, and for your children; for, 29
behold, days are coming, in which they will say, Blessed
are the barren, and the wombs that bare not, and the
breasts that gave not suck. Then will they begin to say 30
to the mountains, fall on us; and to the hills, cover
us; for if they do these things in the green tree, what 31
will be done in the dry? And there were also two others, 32
malefactors, led with him to be put to death.

And when they came to the place which is called 33
Skull, there they crucified him and the malefactors, one
on the right hand, and the other on the left. But Jesus 34
said, Father, forgive them; for they know not what they
do. And they divided his garments and cast lots. And 35
the people stood beholding; and the rulers derided, say-
ing, He saved others; let him save himself, if he is
the Christ of God, the chosen. And the soldiers also 36
mocked him, coming up to him, offering him vinegar,
and saying, If thou art the king of the Jews, save thy- 37
self. And there was also a superscription over him, 38
THIS IS THE KING OF THE JEWS. And one of the 39
malefactors who were hanged was blaspheming him, Art
not thou the Christ? save thyself and us. But the other 40
answering rebuked him and said, Dost not thou even fear
God, seeing thou art in the same judgment? And we 41
indeed justly; for we are receiving the due reward of our
deeds; but this man did nothing amiss. And he said, 42
Jesus, remember me when thou comest in thy kingdom.
And he said unto him, Verily I say unto thee, to day 43
shalt thou be with me in paradise.

44 And it was now about the sixth hour, and there was
45 darkness over the whole earth unto the ninth hour, the
sun having failed; and the veil of the temple was rent in
46 the midst. And when Jesus cried with a loud voice, he said,
Father, into thy hands I commend my spirit. And having
47 said this, he expired. But when the centurion saw what
was done, he glorified God, saying, Really this man was
48 righteous. And all the multitudes that came together to
this sight, when they beheld the things which were done
49 returned, beating their breasts. And all his acquaintance
were standing afar off, and women that followed him from
Galilee, seeing these things.

50 And, behold, a man named Joseph, being a counsellor,
51 and a good man and righteous: the same had not con-
sented to the counsel and deed of them, of Arimathea, a
city of the Jews, who was waiting for the kingdom of God;
52 this man went unto Pilate, and begged the body of Jesus,
53 and took it down, and wrapped it in linen, and laid
him in a sepulchre that was hewn in stone, wherein never
54 man before was laid. And it was the day of preparation,
and the sabbath began to dawn.

55 And women who had come with him out of Galilee,
followed after, and beheld the tomb, and how his body was
56 laid; and they returned, and prepared spices and oint-
ments; and on the sabbath they rested according to the
commandment.

CH. XXIV. BUT on the first day of the week, very early in the
morning, they came unto the sepulchre, bringing the
2 spices which they prepared. And they found the stone
3 rolled away from the tomb, but on entering in, they
4 found not the body of the Lord Jesus. And it came to
pass, as they were in doubt thereabout, behold, two
5 men stood by them in shining apparel; and when they
were afraid, and bowed their faces to the earth, they said
6 unto them, Why seek ye the living among the dead? He
is not here, but was raised. Remember how he spake unto
7 you when he was yet in Galilee, saying of the Son of man
that he must be delivered up into the hands of sinful men,

and be crucified, and the third day rise again. And they 8 remembered his words, and returned from the tomb, and 9 told all these things unto the eleven, and to all the rest. It was Mary the Magdalene, and Joanna, and Mary the 10 mother of James, and the other women with them, who told these things unto the apostles. And these words appeared 11 to them as an idle tale, and they believed them not.

And, behold, two of them were going on that same day 13 to a village named Emmaus, distant from Jerusalem three-score furlongs. And they were conversing with one another 14 about all these things which had happened. And it came 15 to pass, that while they were conversing and questioning, Jesus himself drew nigh, and went with them; but their 16 eyes were holden that they should not know him. And he 17 said unto them, What discourses are these that ye have one to another, as ye walk? And they stood with a sad countenance. And one, whose name was Cleopas, answering 18 said unto him, Art thou the only sojourner in Jerusalem that knowest not the things which came to pass there in these days? And he said unto them, What things? And 19 they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests 20 and our rulers delivered him up to the judgment of death and crucified him. But we were hoping that it was he 21 who was about to redeem Israel: moreover, besides all this, it is the third day since these things came to pass. Yea, and certain women also of our company made us as- 22 tonished, who were early at the tomb; and when they found 23 not his body, they came, saying, that they had also seen a vision of angels, who say he is alive. And certain of 24 them who were with us went away to the tomb, and found it even so as the women said; but him they saw not. And he 25 said unto them, O foolish, and slow of heart to believe all that the prophets spake. Was it not necessary that the 26 Christ should suffer these things, and enter into his glory? And beginning at Moses and at all the prophets, he ex- 27 pounded unto them in all the scriptures the things con-

28 cerning himself. And they drew nigh unto the village
whither they were going: and he made as though he would
29 go further; and they constrained him, saying, Abide
with us: for it is toward evening, and the day has now
30 declined. And he went in to abide with them. And it
came to pass, as he sat at table with them, he took the
31 loaf, and blessed, and brake, and gave to them; and
their eyes were opened, and they knew him fully; and he
32 vanished out of their sight. And they said one to another,
Was not our heart burning within us, as he was talking
with us in the way, as he was opening to us the scriptures?
33 And they rose up the same hour, and returned into Jeru-
salem, and found the eleven and those who were with them
34 gathered together, saying, The Lord was raised indeed, and
35 appeared to Simon. And they told what things hap-
pened in the way, and how he was known by them in the
breaking of the loaf.

36 And as they were speaking these things, he himself
37 stood in the midst of them. But they were terrified and
38 affrighted, and supposed that they beheld a spirit. And
he said unto them, Why are ye troubled? and why do
39 reasonings arise in your hearts? See my hands and my
feet, that it is I myself: handle me and see; for a spirit
40 has not flesh and bones, as ye behold me having. And
while they yet believed not for joy, and wondered, he said
42 unto them, Have ye any food here? And they gave him a
43 piece of a broiled fish. And he took it, and did eat before
them.

44 And he said unto them, These are my words which I
spake unto you, while I was yet with you, that all things
must be fulfilled, which are written in the law of Moses,
45 and the prophets, and the psalms, concerning me. Then
opened he their mind, that they might understand the
46 scriptures, and said unto them, Thus it is written, that the
Christ should suffer, and rise from the dead the third day:
47 and that repentance for remission of sins should be
preached in his name among all the nations, beginning
48, 49 at Jerusalem. Ye are witnesses of these things. And I

send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

And he led them out even towards Bethany, and 50 lifted up his hands, and blessed them. And it came to 51 pass, while blessing them, he parted from them. And 52 they returned to Jerusalem with great joy, and were 53 continually in the temple, praising God.

ACCORDING TO JOHN.

IN the beginning was the Word, and the Word was CH. I. with God, and the Word was God. The same was in the 2 beginning with God. All things were made through him ; 3 and without him was nothing made that has been made. In him is life ; and the life was the light of men. And the 4, 5 light shines in the darkness ; and the darkness comprehended it not. There was a man, sent from God, whose 6 name was John ; the same came for witness, to bear 7 witness of the Light, that all might believe through him. He was not the Light, but came to bear witness of the 8 Light. The true Light, which lightens every man, was 9 coming into the world. He was in the world, and the world 10 was made through him, and the world knew him not. He 11 came unto his own home, and his own people received him not. But as many as received him, to them gave he 12 authority to become children of God, to them that believe in his name, who were begotten, not of blood, nor of 13 the will of flesh, nor of the will of man, but of God. And the Word became flesh and tabernacled among us, 14 and we beheld his glory, a glory as of the only begotten from the Father, full of grace and truth. John bears 15 witness of him, and has cried, saying, This was he of whom I said, He that comes after me has advanced before

16 me, for he was before me. For out of his fulness we all
17 received, even grace for grace; for the law was given
through Moses; grace and truth came through Jesus
18 Christ. No one has ever seen God; the only begotten Son,
who is in the bosom of the Father, he declared him.

19 And this is the witness of John, when the Jews sent from
Jerusalem priests and Levites to ask him, Who art thou?
20 And he confessed and denied not; and confessed, I am
21 not the Christ. And they asked him, What then? Art
thou Elijah? He says, I am not. Art thou the prophet?
22 And he answered, Nay. They said therefore unto him,
Who art thou? that we may give an answer to them that
23 sent us; what sayest thou of thyself? He said, I am a
voice of one crying in the wilderness, *Make straight the*
24 *way of the Lord*, as spake Isaiah the prophet. And they
25 had been sent from the Pharisees; and they asked him
and said unto him, Why baptizest thou then, if thou
26 art not the Christ, nor Elijah, nor the prophet? John
answered them, saying, I baptize in water: there stands
27 one among you whom ye know not, he that comes after
me, the latchet of whose sandal I am not worthy to loose.
28 These things took place in Bethany, beyond the Jordan,
where John was baptizing.

29 The next day he sees Jesus coming unto him, and
says, Behold the Lamb of God, who takes away the sin of
30 the world. This is he of whom I said, After me comes a
man that has advanced before me, for he was before me.
31 And I knew him not; but that he might be manifested to
32 Israel, therefore I came baptizing in water. And John bore
witness, saying, I have seen the spirit descending as a dove
33 out of heaven, and it abode upon him. And I knew him
not; but he that sent me to baptize in water, the same
said unto me, Upon whom thou shalt see the Spirit de-
scending, and abiding on him, he it is that baptizes in
34 the Holy Spirit. And I have seen, and have borne witness
that this is the Son of God.

35 The next day John was standing again, and two
36 of his disciples; and looking upon Jesus walking,

he says, Behold the Lamb of God! The two disciples 37
 heard him speaking, and they followed Jesus. And Jesus 38
 turned, and beheld them following, and says unto them,
 What seek ye? And they said unto him, Rabbi, (which
 is, being interpreted, Teacher,) where abidest thou? He 39
 says unto them, Come and ye shall see. They came
 therefore and saw where he abides, and abode with him
 that day; it was about the tenth hour. One of the 40
 two who heard it from John and them that followed him,
 was Andrew, Simon Peter's brother. He first finds his own 41
 brother Simon, and says unto him, We have found the
 Messiah, which is, being interpreted, Christ. He brought 42
 him to Jesus. Jesus looked upon him and said, Thou art
 Simon the son of John; thou shalt be called Kephias, which
 is interpreted, Peter.

The next day he desired to go forth into Galilee, and 43
 finds Philip. And Jesus says unto him, Follow me. Now 44
 Philip was from Bethsaida, out of the city of Andrew and
 Peter. Philip finds Nathanael and says unto him, We 45
 have found him, of whom Moses in the law, and the
 prophets did write, Jesus son of Joseph, who is from
 Nazareth. Nathanael said unto him, Can any good thing 46
 be out of Nazareth? Philip says unto him, Come and
 see. Jesus saw Nathanael coming to him, and says 47
 of him, Behold an Israelite indeed in whom is no guile!
 Nathanael says unto him, Whence knowest thou me? 48
 Jesus answered and said unto him, Before Philip called
 thee when thou wast under the fig tree, I saw thee.
 Nathanael answered him, Rabbi, thou art the Son of God; 49
 thou art King of Israel. Jesus answered and said unto 50
 him, Because I said unto thee, I saw thee under the fig
 tree, believest thou? thou shalt see greater things than
 these. And he says unto him, Verily, verily, I say unto 51
 you, ye will see the heaven opened, and the angels of God
 ascending and descending upon the Son of man. CH.

AND the third day there was a marriage-feast in Cana 11.
 of Galilee, and the mother of Jesus was there; and 2
 Jesus also was called, and his disciples, to the marriage-

3 feast. And they had no wine, because the wine of the
marriage-feast was spent. Then the mother of Jesus says
4 unto him, There is no wine. Jesus says unto her, Woman,
what have I to do with thee? mine hour is not yet come.
5 His mother says unto the ministers, Whatsoever he says
6 unto you, do it. Now there were set there six waterpots of
stone, after the Jews' custom of purification, containing two
7 or three firkins apiece. Jesus says unto them, Fill the
waterpots with water. And they filled them up to the
8 brim. And he says unto them, Draw out now, and bear
9 unto the ruler of the feast. And they bore it. But when
the ruler of the feast tasted the water that had been
made wine, and knew not whence it was: (but the ministers
who had drawn the water knew;) the ruler of the feast
10 calls the bridegroom and says unto him, Every man
puts the good wine first; and when they have become
drunk, that which is worse; thou hast kept the good
11 wine until now. This beginning of the signs made Jesus
in Cana of Galilee, and manifested his glory; and his
12 disciples believed on him. After this he went down to
Capernaum, himself, and his mother, and his brethren,
and his disciples; and they abode there not many days.

13 And the passover of the Jews was at hand, and Jesus
14 went up to Jerusalem. And he found in the temple those
selling oxen and sheep and doves, and the money-
15 changers sitting: and having made a scourge of small
cords, he cast them all out of the temple, both the sheep,
and the oxen; and poured out the changers' money, and
16 overthrew the tables, and said unto them selling the
doves, Take these things hence; make not my Father's
17 house an house of merchandise. His disciples remembered
that it is written, *Zeal for thine house consumes me.*
18 The Jews therefore answered and said unto him, What
sign showest thou unto us, seeing that thou doest these
19 things? Jesus answered and said unto them, Destroy this
20 temple, and in three days I will raise it up. Then said the
Jews, Forty and six years was this temple in building, and
21 wilt thou raise it up in three days? But he spake of the

temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he said this,
and believed the scripture and the word which Jesus
spake.

Now when he was in Jerusalem at the passover, at the 23
feast, many believed on his name, beholding his signs
which he did; but Jesus himself did not trust himself 24
to them, because he knew all men, and because he needed 25
not that any one should bear witness of man; for he him-
self knew what was in man.

CH.

III.

BUT there was a man of the Pharisees, named Nico-
demus, a ruler of the Jews: the same came to him by 2
night and said unto him, Rabbi, we know that thou hast
come a teacher from God; for no one can do these signs
that thou doest, except God be with him. Jesus answered 3
and said unto him, Verily, verily, I say unto thee, except
one be born from above, he cannot see the kingdom of God.
Nicodemus says unto him, How can a man be born when 4
he is old? can he enter a second time into his mother's
womb and be born? Jesus answered, Verily, verily, I say 5
unto thee, except one be born of water and spirit, he can-
not enter into the kingdom of heaven. That which has 6
been born of the flesh is flesh; and that which has been
born of the Spirit is spirit. Marvel not that I said unto 7
thee, ye must be born from above. The wind blows where 8
it will, and thou hearest the sound thereof, but knowest
not whence it comes and whither it goes: so is every one
that has been born of the Spirit. Nicodemus answered 9
and said unto him, How can these things be? Jesus 10
answered and said unto him, Art thou the teacher of Israel,
and knowest not these things? Verily, verily, I say unto 11
thee, we speak that which we know, and bear witness to
that which we have seen, and ye receive not our witness.
If I told you the earthly things and ye believe not, how 12
will ye believe if I tell you the heavenly things? And no one 13
has ascended into the heaven, but he that came down from
the heaven, the Son of man who is in the heaven. And 14
even as Moses lifted up the serpent in the wilderness, so

15 must the Son of man be lifted up, that every one who
16 believes in him may have everlasting life. For God so
loved the world, that he gave the only begotten Son, in order
that every one who believes in him might not perish, but
17 have everlasting life. For God sent not the Son into the
world to judge the world; but that the world might be
18 saved through him. He that believes on him is not
judged: he that believes not has been judged already,
because he has not believed in the name of the only
19 begotten Son of God. And this is the judgment, that the
light has come into the world, and men loved the darkness
20 rather than the light; for their deeds were evil. For
every one that does bad things hates the light, and comes
21 not to the light, lest his deeds should be convicted. But
he that does the truth comes to the light, that his deeds
may be manifested, that they are wrought in God.

22 After these things came Jesus and his disciples into the
land of Judaea; and there he was tarrying with them and
23 baptizing. And John also was baptizing in Ænon near to
Salim, because there was much water there: and they came,
24 and were baptized; for John was not yet cast into prison.
25 There arose, therefore, a discussion on the part of John's
26 disciples with a Jew about purification. And they came
unto John, and said unto him, Rabbi, he that was with
thee beyond the Jordan, to whom thou hast borne witness,
27 behold, the same baptizes and all come to him. John
answered and said, A man can receive nothing, except it
28 have been given him from heaven. Ye yourselves bear me
witness that I said, I am not the Christ, but that I am
29 sent before him. He that has the bride is a bridegroom:
but the friend of the bridegroom, who stands and hears
him, rejoices with joy because of the bridegroom's voice.
30 This my joy therefore has been fulfilled. He must increase,
31 but I decrease. He that comes from above is above all:
he that is of the earth is of the earth and speaks of the
32 earth. He that comes from heaven bears witness to what
he has seen and heard; and no one receives his witness.
33 He that received his witness set his seal that God is true.

For he whom God sent speaks the words of God ; for he 34
 gives not the Spirit by measure. The Father loves the 35
 Son, and has given all things into his hand. He that 36
 believes on the Son has life everlasting : he that believes
 not the Son shall not see life ; but the wrath of God abides
 on him.

CH.

IV.

WHEN therefore Jesus knew that the Pharisees heard
 that Jesus is making and baptizing more disciples than
 John, (though Jesus himself was not baptizing, but his 2
 disciples,) he left Judaea, and went away again into Galilee. 3
 And he must needs go through Samaria. He comes 4, 5
 therefore into a city of Samaria called Sychar, near the
 enclosure that Jacob gave to his son Joseph. And Jacob's 6
 well was there. Jesus therefore, wearied with the journey,
 was sitting thus by the well : it was about the sixth hour.
 There comes a woman out of Samaria to draw water. Jesus 7
 says unto her, Give me to drink. For his disciples had 8
 gone away unto the city to buy food. The Samaritan woman 9
 says unto him, How is it that thou, being a Jew, askest
 drink of me who am a Samaritan woman ? Jesus an- 10
 swered and said unto her, If thou knewest the gift of God,
 and who it is that says to thee, Give me to drink ; thou
 wouldest have asked him, and he would have given thee
 living water. The woman says unto him, Lord, thou hast 11
 nothing to draw with, and the well is deep : whence hast
 thou the living water ? Art thou greater than our father 12
 Jacob, who gave us the well, and drank thereof himself,
 and his sons, and his cattle ? Jesus answered and said 13
 unto her, Every one that drinks of this water will thirst
 again : but whosoever drinks of the water that I will 14
 give him will never thirst ; but the water that I will give
 him will become in him a well of water springing up into
 everlasting life. The woman says unto him, Lord, give me 15
 this water, that I thirst not, neither come all the way
 hither to draw. He says unto her, Go, call thy husband 16
 and come hither. The woman answered and said, I have 17
 no husband. Jesus says unto her, Thou saidst well, I have
 no husband : for thou hadst five husbands ; and he whom 18

thou now hast is not thy husband. This thou hast spoken
19 truly. The woman says unto him, Lord, I behold that thou
20 art a prophet. Our fathers worshipped in this mountain ;
and ye say, that in Jerusalem is the place where men
21 ought to worship. Jesus says unto her, Believe me,
woman, an hour comes, when ye shall neither in this
22 mountain nor in Jerusalem, worship the Father. Ye
worship that which ye know not : we worship that which
23 we know, for salvation is of the Jews. But an hour
comes and now is, when the true worshippers will worship
the Father in spirit and truth : for the Father also seeks
24 them who worship him to be such. God is spirit ; and they
25 that worship must worship in spirit and truth. The
woman says unto him, I know that Messiah comes, who
is called Christ : when he shall come, he will tell us all
26 things. Jesus says unto her, I that speak unto thee am he.
27 And upon this came his disciples, and marvelled that he
was talking with a woman : yet no one said, What seekest
28 thou ? or, Why talkest thou with her ? The woman then
left her waterpot and went away into the city, and says
29 to the men, Come, see a man, who told me all that
30 I did ; is this the Christ ? They went out of the city,
31 and were coming to him. In the mean while the disciples
were asking him, saying, Rabbi, eat. But he said unto
32 them, I have food to eat that ye know not of. Therefore
said the disciples one to another, Did any one bring
33 him aught to eat ? Jesus says unto them, My food is
that I may do the will of him that sent me and complete
34 his work. Say not ye, There are yet four months, and
the harvest comes ? behold, I say unto you, Lift up your
35 eyes, and behold the fields, that they are white unto
36 harvest. Already does he that reaps receive hire, and
gather fruit unto life everlasting ; in order that both he
37 that sows and he that reaps may rejoice together. For
herein is the saying real, One is the sower, and another
38 the reaper. I have sent you to reap that whereon ye have
not laboured : others have laboured, and ye have entered
39 into their labour. And many of the Samaritans of that

city believed on him because of the saying of the woman bearing witness, He told me all that I did. When therefore 40 the Samaritans came unto him, they asked him to abide with them; and he abode there two days. And many 41 more believed because of his word, and said unto the 42 woman, No longer do we believe because of thy story: for we ourselves have heard, and know that this is indeed the Saviour of the world.

Now after the two days he went forth thence into 43 Galilee. For Jesus himself testified, that a prophet has 44 no honour in his own country. When therefore he came 45 into Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast; for they also went unto the feast. So he came again into the Cana of 46 Galilee, where he made the water wine.

And there was a certain nobleman, whose son was sick, in Capernaum; the same having heard that Jesus was come 47 out of Judaea into Galilee, went away unto him, and asked him to come down and cure his son; for he was about to die. Then said Jesus unto him, Except ye see signs and 48 wonders, ye will not believe. The nobleman says unto 49 him, Lord, come down ere my child die. Jesus says unto 50 him, Go, thy son lives. The man believed the word that Jesus spake unto him, and went. But as he was now 51 going down, the servants met him, and told that his son lives. He inquired of them therefore the hour in which 52 he began to amend; so they said unto him, Yesterday at the seventh hour the fever left him. The father knew 53 therefore that it was in that hour in which Jesus said unto him, Thy son lives: and he believed, himself and his whole house. This again is a second sign which Jesus 54 did when he came out of Judaea into Galilee.

CH.

AFTER these things there was the feast of the Jews, and v. Jesus went up to Jerusalem. Now there is in Jerusalem 2 by the sheep-gate a pool, which is called in Hebrew Bethzatha, having five porches. In these lay a mul- 3 titude of the infirm, blind, halt, withered. And a 5 certain man was there, who had been in his infirmity

6 thirty and eight years: when Jesus saw this man lying,
and knew that he had been now a long time in that case,
7 he says unto him, Desirest thou to become whole? The
infirm one answered him, Lord, I have no man, when the
water has been troubled, to put me into the pool: but
while I am coming, another is going down before me.
8 Jesus says unto him, Rise, take up thy bed, and walk.
9 And the man became whole, and took up his bed, and
10 walked: and on that day was the sabbath. The Jews
therefore said unto him that was healed, It is the sab-
bath, and it is not lawful for thee to take up the bed.
11 He answered them, He that made me whole, the same
12 said unto me, Take up thy bed, and walk. They asked
him, Who is the man that said unto thee, Take up,
13 and walk? But the infirm one knew not who it was; for
Jesus conveyed himself away, there being a multitude in
14 the place. After these things Jesus finds him in the
temple, and said unto him, Behold, thou art become whole:
15 sin no more, lest something worse befall thee. The man
went away, and told the Jews that it was Jesus who
16 made him whole. And for this the Jews persecuted
17 Jesus, because he did these things on the sabbath. But
he answered them, My Father works until now, and I
18 work. For this the Jews sought the more to kill him,
because he not only broke the sabbath, but also called
God his own Father, making himself equal with God.
19 Then answered Jesus and said unto them, Verily, verily,
I say unto you, the Son can do nothing of himself,
but what he sees the Father doing: for what things soever
20 he does, these also does the Son in like manner. For
the Father loves the Son, and shews him all things that
himself does; and greater works than these will he shew
21 him, so that ye marvel. For as the Father raises the
dead and quickens them; so the Son also quickens whom
22 he will. For neither does the Father judge any one,
23 but has given all the judgment unto the Son; that all
may honour the Son, even as they honour the Father. He
that honours not the Son honours not the Father who sent

him. Verily, verily, I say unto you, he that hears my 24
word, and believes him that sent me, has life everlast-
ing, and comes not into judgment but has passed out
of death into life. Verily, verily, I say unto you, an 25
hour is coming, and now is, when the dead will hear the
voice of the Son of God, and they that heard will live.
For as the Father has life in himself, so he gave to the 26
Son also to have life in himself. And he gave him authority 27
to do judgment, because he is Son of man. Marvel not 28
at this, that an hour is coming, in which all that are
in the tombs will hear his voice, and they that did good 29
will come forth unto a resurrection of life; and they
that wrought bad, unto a resurrection of judgment. I can 30
of myself do nothing; even as I hear I judge, and my
judgment is righteous, because I seek not mine own will,
but the will of him that sent me. If I bear witness con- 31
cerning myself, my witness is not true; there is another 32
that bears witness concerning me; and ye know that
the witness which he witnesses concerning me is true.
Ye have sent unto John, and he has borne witness unto 33
the truth; but the witness I receive is not from man; but 34
these things I say, that ye may be saved. He was the 35
lamp that burns and shines; and ye desired for a season
to exult in his light. But the witness I have is greater 36
than that of John; for the works which the Father has
given me to complete them, the very works that I do, bear
witness concerning me, that the Father has sent me. And 37
the Father who sent me, he has borne witness of me; ye
have neither heard his voice at any time, nor seen
his form; and ye have not his word abiding in you, 38
for whom he sent, him ye believe not. Ye search the 39
scriptures, because in them ye think ye have life everlast-
ing; and these are they which bear witness concerning
me. And ye desire not to come to me, that ye may have 40
life. I receive not glory from men; but I know you, that 41, 42
ye have not the love of God in you. I have come in my 43
Father's name, and ye receive me not; if another shall
come in his own name, him ye will receive. How can ye 44

believe, while ye receive glory from one another, and seek not
45 the glory that is from the only God? Do not think that I
will accuse you to the Father; there is one that accuses
46 you, Moses, in whom ye have placed your hope. For had
ye believed Moses, ye would have believed me; for he
47 wrote of me. But if ye believe not his writings, how will
ye believe my words?

CH. VI. AFTER these things Jesus went away beyond the sea of
2 Galilee, of Tiberias; and a great multitude followed him,
because they saw the signs which he did on the infirm.
3 And Jesus went up into the mountain, and sat there with his
4 disciples. And the passover, the feast of the Jews, was nigh.
5 When Jesus then lifted up his eyes, and saw that a great
multitude is coming unto him, he says unto Philip, Whence
6 are we to buy loaves, that these may eat? But this he
said trying him: for he himself knew what he was about
7 to do. Philip answers him, Two hundred denarii-worth
of bread is not enough for them, that each one may take a
8 little. One of his disciples, Andrew, Simon Peter's brother,
9 says unto him, There is a lad here, who has five barley
loaves and two small fishes; but what are these among so
10 many? Jesus said, Make the men sit down. Now there
was much grass in the place. So the men sat down, in
11 number about five thousand. Jesus then took the loaves,
and gave thanks, and gave to them that were set down;
and in like manner of the fishes as much as they desired.
12 And when they were filled, he says unto his disciples,
Gather together the fragments that remain over, that
13 nothing be lost. So they gathered them together, and
filled twelve baskets with the fragments of the five barley
loaves, which remained over unto them that had eaten.
14 The men therefore, seeing the sign that he did, said,
This is of a truth the prophet that is to come into the
15 world. Jesus therefore knowing that they are about to
come and take him by force, to make him a king, flees
again into the mountain himself alone.
16 But when evening came, his disciples went down unto
17 the sea, and entered into a ship, and were going to the

opposite shore of the sea, to Capernaum. And darkness overtook them, and Jesus had not yet come to them, and the sea was rising by reason of a strong wind 18 blowing. When then they had rowed about five and 19 twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the ship, and were afraid. But he says unto them, It is I, be not afraid. They were 20, 21 willing therefore to receive him into the ship; and immediately the ship was at the land whither they were going.

The next day, the multitude standing on the opposite 22 shore of the sea saw that there was none other boat there save one, and that Jesus did not enter with his disciples into the ship, but his disciples went away alone; (yet there 23 came boats from Tiberias nigh unto the place where they did eat the bread, after the Lord gave thanks). When therefore 24 the multitude saw that Jesus was not there, neither his disciples, they themselves entered into the boats, and came to Capernaum seeking Jesus. And when they found him 25 on the opposite shore of the sea, they said unto him, Rabbi, when art thou come hither? Jesus answered them and said, 26 Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were satisfied. Work not for the food which perishes, but for the 27 food which abides unto life everlasting, which the Son of man gives unto you: for him the Father sealed, even God. Then said they unto him, What must we do, that we may 28 work the works of God? Jesus answered and said unto 29 them, This is the work of God, that ye believe on him whom he sent. They said therefore unto him, What sign 30 doest thou then, that we may see and believe thee, what dost thou work? Our fathers did eat the manna in the wilder- 31 ness, even as it is written, *He gave them bread from heaven to eat.* Jesus therefore said unto them, Verily, verily, I say 32 unto you, Moses has not given you the bread from heaven; but my Father gives you the true bread from heaven. For the bread of God is that which comes down from 33 heaven and gives life unto the world. They said there- 34

fore unto him, Lord, evermore give us this bread.
35 Jesus therefore said unto them, I am the bread of life: he
that comes to me will not hunger; and he that believes
36 on me will never thirst. But I said unto you, that ye
37 have even seen, and believe not. All that the Father
gives me will come to me, and him that comes to me
38 I will not cast out; for I have come down from heaven,
not to do mine own will, but the will of him that sent me.
39 And this is the will of him that sent me, that of all which
he has given me I should lose nothing, but should
40 raise it up in the last day. For this is the will of my
Father, that every one who beholds the Son, and be-
lieves in him, should have everlasting life; and I will raise
41 him up in the last day. The Jews therefore were mur-
muring at him, because he said, I am the bread that came
42 down from heaven, and saying, Is not this Jesus, the
son of Joseph, whose father and mother we know? how
does this one say now, I have come down from heaven?
43 Jesus answered and said unto them, Murmur not among
44 yourselves. No one can come to me, except the Father
who sent me draw him; and I will raise him up in the last
45 day. It is written in the prophets, *And they shall be all
taught of God*; every one that heard from the Father, and
46 learned, comes unto me. Not that any one has seen the
Father, save he who is from God, he has seen God.
47 Verily, verily, I say unto you, he that believes has life
48, 49 everlasting. I am the bread of life. Your fathers ate the
50 manna in the wilderness, and died: this is the bread
which comes down from heaven, that one may eat thereof
51 and not die. I am the living bread that came down from
heaven: if one eat of my bread, he will live for ever; yea,
and the bread that I will give for the life of the world, is
52 my flesh. The Jews therefore contended among themselves,
53 saying, How can this one give us his flesh to eat? Jesus
therefore said unto them, Verily, verily, I say unto you,
except ye eat the flesh of the Son of man, and drink his
54 blood, ye have no life in you. He that eats my flesh,
and drinks my blood, has life everlasting; and I will raise

him up at the last day. For my flesh is true food, 55
and my blood is true drink. He that eats my flesh, and 56
drinks my blood, abides in me and I in him. As the 57
living Father sent me, and I live because of the Father; so
he that eats me, he also shall live because of me. This 58
is the bread that came down from heaven, not as the
fathers ate and died; he that eats this bread will live
for ever. These things said he in a synagogue, while 59
teaching in Capernaum.

Many therefore of his disciples, when they heard, said, 60
This saying is hard; who can hear it? But Jesus knowing 61
in himself that his disciples murmured at this, said unto
them, Does this cause you to offend? What then if ye 62
should behold the Son of man ascending where he was
before? It is the spirit that quickens, the flesh profits 63
nothing; the words which I have spoken unto you, are
spirit, and are life. But there are some of you that believe 64
not. For Jesus knew from the beginning who they are
that believe not, and who it is that will deliver him up.
And he said, For this cause have I told you, that no one 65
can come unto me, except it be given him from the Father.

Upon this then many of his disciples went back, and 66
walked no more with him. Jesus therefore said unto the 67
twelve, Do ye also desire to go away? Simon Peter 68
answered him, Lord, to whom shall we go away? thou hast
words of life everlasting; and we have believed and known 69
that thou art the Holy One of God. He answered them, 70
Did not I choose you the twelve, and one of you is a devil?
He spake of Judas, son of Simon Iscariot, for it was he 71
that was about to deliver him up, being one of the twelve. CH.

AFTER these things Jesus walked in Galilee; for he VII.
would not walk in Judaea, because the Jews sought to kill
him. Now the Jew's feast of tabernacles was at hand. 2
His brethren therefore said unto him, Depart hence and 3
go into Judaea, that thy disciples also may behold thy
works which thou art doing; for no one does anything 4
in secret, and he himself seeks to be in public. If thou
doest these things, manifest thyself to the world. For even 5

6 his brethren did not believe in him. Jesus says unto
7 them, My time is not yet come, but your time is always
8 ready. The world cannot hate you; but me it hates,
9 because I testify of it, that the works thereof are evil. Go
10 ye up unto the feast; I go not up unto this feast, because
11 my time has not yet been fulfilled. Having said these
12 things he abode in Galilee. But when his brethren went
13 up unto the feast, then he also went up, not openly, but
14 in secret. The Jews therefore were seeking him at the
15 feast, and saying, Where is he? And there was much
16 murmuring among the multitude concerning him: some
17 said, He is good: others said, Nay, but he deceives the
18 multitude. Yet no one spake openly of him for fear of the
19 Jews.

20 But when it was now the midst of the feast Jesus went
21 up into the temple and taught. The Jews therefore
22 marvelled, saying, How knows this man letters, having
23 never learned? Jesus therefore answered them and said,
24 My teaching is not mine, but his that sent me: if any one
25 desire to do his will, he will know concerning the teaching,
26 whether it is of God, or whether I speak from myself. He
27 that speaks from himself seeketh his own glory: but he
28 that seeks the glory of him that sent him, the same is
29 true, and there is no unrighteousness in him. Has not
30 Moses given you the law? and yet none of you does
31 the law. Why do ye seek to kill me? The multitude
32 answered, Thou hast a demon; who seeks to kill thee?
33 Jesus answered and said unto them, I did one work, and ye
34 all marvel. Moses has given you circumcision (not that
35 it is of Moses, but of the fathers;) and on the sabbath
36 ye circumcise a man. If a man on the sabbath receives
37 circumcision, that the law of Moses may not be broken;
38 are ye angry at me, because I made a man every whit
39 whole on the sabbath? Judge not according to appearance,
40 but judge the righteous judgment. Then said some of them
41 of Jerusalem, Is not this he whom they seek to kill? And
42 lo, he speaks openly, and they say nothing unto him. Have
43 the rulers come to know that this is the Christ indeed?

Howbeit we know this one whence he is; but when the 27
Christ comes, no one knows whence he is. Jesus there- 28
fore cried, teaching in the temple and saying, Ye both know
me, and ye know whence I am: and I have not come from my-
self, but he that sent me is true, whom ye know not: I know 29
him, for I am from him, and he has sent me. Therefore 30
they sought to take him; and yet no one laid hand on
him, because his hour had not yet come. But many of 31
the multitude believed on him, and said, When the Christ
comes, will he do more signs than this one does? The 32
Pharisees heard the multitude murmuring these things con-
cerning him; and the chief priests and the Pharisees sent
officers to take him. Jesus therefore said, Yet a little 33
while am I with you, and I go unto him that sent me.
Ye will seek me, and will not find; and where I am ye 34
cannot come. The Jews therefore said among themselves, 35
Whither is this one about to go, that we shall not find
him? Is he about to go unto the dispersed among the
Greeks, and teach the Greeks? What is this saying 36
that he spake, Ye will seek me, and will not find; and
where I am ye cannot come?

Now on the last day, the great day of the feast, Jesus 37
stood and cried, saying, If any one thirst, let him come and
drink. He that believes on me, as said the scripture, out 38
of his belly shall flow rivers of living water. But this spake 39
he of the Spirit, which they that believe on him were about
to receive; for the Spirit was not yet, because Jesus was
not yet glorified. Some of the multitude therefore, when 40
they heard these sayings, said, This is the prophet indeed.
Others said, This is the Christ. Others said, Does the Christ 41
then come out of Galilee? Did not the scripture say that 42
the Christ comes of the seed of David, and from Bethlehem,
the village where David was? So there was a division 43
among the multitude because of him; and some of them 44
desired to take him; but no one laid hands on him.

The officers therefore came to the chief priests and 45
Pharisees; and they said unto them, Why did ye not bring
him? The officers answered, Never spake man as this 46

47 man speaks. The Pharisees answered them, Have ye
 48 also been deceived? Did any one of the rulers believe on
 49 him, or of the Pharisees? But this multitude that knows
 50 not the law are accursed. Nicodemus said unto them,
 51 being one of them, Does our law judge the man, except it
 52 first hear from him, and know what he does? They
 answered and said unto him, Art thou also out of Galilee?
 Search and see that no prophet arises out of Galilee.

[The following passage is rejected by Von Tischendorf on the best authority, as no part of the original gospel. But he gives it in two forms, one from the text of D, or the Cambridge MS.; the other according to the received text, or the Elzevir of 1624. Versions of both follow.]

D.

53 And they went every one to his own house.

CH. VIII. BUT Jesus went unto the Mount of Olives. And early in
 the morning he comes again into the temple, and all the people
 3 were coming unto him. But the scribes and the Pharisees bring
 4 a woman taken in sin; and when they set her in the midst, the
 priests say unto him, tempting him, that they might have an
 accusation against him, Teacher, this woman has been taken
 5 in adultery, in the very act. Now Moses in the law commanded
 6 to stone such: but now what sayest thou? But Jesus stooped
 7 down and wrote with his finger on the ground. And as they
 continued asking, he lifted himself up and said unto them: Let
 him that is without sin among you, first cast a stone at her.
 8 And again he stooped down and wrote with his finger on the
 9 ground. But each of the Jews went out, beginning at the
 elders, so that all went out; and he was left alone, and the
 10 woman in the midst. And when Jesus lifted himself up, he
 said unto the woman, Where are they? Did no one condemn
 11 thee? And she said unto him, No one, Lord. And he said,
 Neither do I condemn thee; go, from henceforth sin no more.

THE RECEIVED TEXT.

53 *And every one went to his own house.*

CH. VIII. *BUT Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people were coming unto him, and he sat down and was teaching them. But*

the scribes and the Pharisees bring unto him a woman taken in adultery, and when they set her in the midst, they say unto him. 4 Teacher, this woman was taken in adultery, in the very act. Now Moses in the law charged us that such should be stoned, 5 what then sayest thou? But this they said tempting him, that they might have whereof to accuse him. But Jesus stooped down and wrote with his finger on the ground. And as they continued 7 asking him, he lifted himself up, and said unto them: Let him that is without sin among you, first cast the stone at her. And 8 again he stooped down and wrote on the ground. But they having 9 heard it and being convicted by their conscience went out one by one, beginning at the elder unto the last: and Jesus was left alone, and the woman standing in the midst. And when Jesus 10 lifted himself up, and beheld none but the woman, he said unto her, Woman, where are they, thine accusers? Did no one condemn thee? And she said, No one, Lord. And Jesus said unto 11 her, Neither do I condemn thee; go, and sin no more.

Jesus therefore spake again unto them, saying, I am the 12 light of the world: he that follows me shall not walk in the darkness, but shall have the light of life. The Pharisees 13 therefore said unto him, Thou bearest witness concerning thyself; thy witness is not true. Jesus answered and said 14 unto them, Though I bear witness concerning myself, my witness is true; because I know whence I came and whither I go; ye know not whence I come or whither I go. Ye judge after the flesh; I judge no one. Yea, and even 15, 16 if I judge, my judgment is true; for I am not alone, but I and he that sent me. And it is also written in your law 17 that the witness of two men is true. I am he that 18 bears witness concerning myself, and the Father that sent me bears witness concerning me. They said there- 19 fore unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the 20 treasury, while teaching in the temple: and no one took him, because his hour had not yet come.

Again therefore he said unto them, I go away, and ye 21 will seek me, and will die in your sin: whither I go away,

22 ye cannot come. The Jews therefore said, Will he kill himself, because he says, Whither I go away, ye cannot
23 come? And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.
24 I said therefore unto you, that ye will die in your sins: for if ye believe not that I am he, ye will die in your sins.
25 Therefore said they unto him, Who art thou? Jesus said
26 unto them, Altogether that which I am also telling you. I have many things to say and to judge of you: but he that sent me is true; and the things which I heard from him
27 these I say unto the world. They know not that he was speaking to them of the Father. Jesus therefore said,
28 When ye have lifted up the Son of man, then will ye know that I am he, and I do nothing of myself; but even as the
29 Father taught me, I say these things. And he that sent me is with me: he has not left me alone; because I do always the things that please him.

30 As he was saying these words, many believed on him.
31 Jesus therefore said to those Jews who had believed him,
32 If ye abide in my word, ye are my disciples indeed; and ye will know the truth, and the truth will make you free.
33 They answered him, We are Abraham's seed, and have never been in bondage to any one: how sayest thou, Ye
34 will become free? Jesus answered them, Verily, verily, I say unto you, every one that does sin is a servant of the
35 sin. And the servant abides not in the house for ever: the Son abides for ever. If the Son therefore will make
37 you free, ye will be free in reality. I know that ye are Abraham's seed; but ye seek to kill me, because my word
38 has no place in you. I speak that which I have seen with the Father: accordingly ye also do that which ye heard
39 from your father. They answered and said unto him, Our father is Abraham. Jesus says unto them, If ye were
Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that has spoken unto you the truth, which I heard from God: this did not
41 Abraham. Ye do the works of your father. They said to him, We have not been born of fornication; we have one

Father, God. Jesus said unto them, If God were your 42
Father, ye would love me; for from God I proceeded and
am come: for neither have I come of myself, but he
sent me. Why do ye not know my speech? because 43
ye cannot hear my word. Ye are of your father the devil, 44
and the lusts of your father ye desire to do. He was a
murderer from the beginning, and stands not in the
truth, because truth is not in him. When he speaks
lies, he speaks from his own nature; for he is a liar, and
so is his father. But because I speak the truth, ye 45
believe me not. Which of you convicts me for sin? If 46
I speak truth, why do ye not believe me? He that is of 47
God hears God's words: for this cause ye hear not,
because ye are not of God. The Jews answered, and said 48
unto him, Say we not well that thou art a Samaritan and
hast a demon? Jesus answered, I have not a demon; but 49
I honour my Father, and ye dishonour me. But I seek 50
not mine own glory: there is one that seeks and judges.
Verily, verily, I say unto you, if any one keep my word, he 51
will never behold death. The Jews said unto him, Now 52
we know that thou hast a demon. Abraham died and the
prophets; and thou sayest, If any one will keep my word, he
will never taste of death. Art thou greater than our father 53
Abraham, who died? and the prophets died: whom makest
thou thyself? Jesus answered, If I glorify myself, my glory 54
is nothing: it is my Father that glorifies me, of whom
ye say, He is our God; and ye have not known him, but 55
I know him. And if I say, I know him not, I will be
a liar like unto you: but I know him and keep his word.
Your father Abraham exulted that he might see my day: 56
and he saw and was glad. The Jews therefore said unto 57
him, Thou art not yet fifty years old, and hast thou seen
Abraham? Jesus said unto them, Verily, verily, I say 58
unto you, before Abraham was born, I am. Therefore 59
took they up stones to cast at him: but Jesus hid himself,
and went out of the temple.

CH.

AND passing by, he saw a man blind from birth. IX.
And his disciples asked him, saying, Rabbi, who sinned, 2

this man or his parents, that he should be born blind?
3 Jesus answered, Neither did this man sin nor his parents,
but that the works of God might be manifested in
4 him. We must work the works of him that sent us,
while it is day: night comes when no one can work.
5 When I am in the world, I am the light of the world.
6 Having spoken these things, he spat on the ground, and
made clay of the spittle, and anointed his eyes with the
7 clay, and said unto him, Go, wash in the pool of Siloam,
(which is interpreted, sent.) He went away, therefore, and
8 washed, and came seeing. The neighbours therefore, and
they who beheld him before that he was a beggar, said, Is not
9 this he that sits and begs? Some said, This is he: others
10 said, Nay, but he is like him. He said, I am he. Therefore
11 said they unto him, How then were thine eyes opened? He
answered, The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to Siloam and
wash. I went away therefore and washed and received
12 sight. They said unto him, Where is he? He says, I know
not.

13 They bring him to the Pharisees, him that aforetime was
14 blind. Now it was the sabbath on the day when Jesus made
15 the clay, and opened his eyes. Again therefore the
Pharisees also asked him how he received sight. And
he said unto them, He put clay upon mine eyes, and I
16 washed and see. Therefore said some of the Pharisees,
This man is not from God, because he keeps not the
sabbath. Others said, How can a man that is a sinner do
17 such signs? And there was a division among them. They
say therefore unto the blind man again, What sayest thou
of him, seeing that he opened thine eyes? And he said,
18 He is a prophet. The Jews, therefore, did not believe con-
cerning him, that he was blind and received sight,
until they called the parents of him that received sight,
19 and asked them, saying, Is this your son, who ye say
20 was born blind? how then does he now see? His parents
therefore answered and said, We know that this is our
21 son, and that he was born blind; but how he now

sees, we know not; or who opened his eyes, we know not: ask himself, he is of age, he will speak for himself. These 22 things said his parents, because they feared the Jews: for the Jews had agreed already, that if any one should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask 23 himself. So they called a second time the man that was 24 blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he 25 is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore to him, What 26 did he to thee? how opened he thine eyes? He answered 27 them, I told you already, and ye did not hear: why do ye desire to hear again? do ye also desire to become his disciples? They reviled him and said, Thou art his disciple, 28 but we are Moses' disciples; we know that God has spoken 29 unto Moses: but as for this one, we know not whence he is. The man answered and said unto them, Why herein is 30 the marvellous thing, that ye know not whence he is, and yet he opened mine eyes. We know that God hears not 31 sinners: but if any one be a worshipper of God and do his will, him he hears. Since the world began it was not 32 heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. 33 They answered and said unto him, Thou wast wholly born 34 in sins, and dost thou teach us? And they cast him out.

Jesus heard that they cast him out; and he found him 35 and said, Dost thou believe in the Son of man? He 36 answered and said, And who is he, Lord, that I may believe in him? Jesus said unto him, Thou hast both seen 37 him, and it is he that talks with thee. And he said, I 38 believe, Lord; and worshipped him. And Jesus said, For 39 judgment I came into this world, that they who see not may see; and that they who see may become blind. Those 40 of the Pharisees who were with him heard, and they said unto him, Are we also blind? Jesus said unto them, If ye 41 were blind, ye would not have sin; but now ye say, We see: your sin abides.

CH. X. VERILY, verily, I say unto you, he that enters not through the door into the sheepfold, but climbs up some
2 other way, the same is a thief and a robber; but he that
3 enters through the door is shepherd of the sheep. To
him the porter opens, and the sheep hear his voice, and
he calls his own sheep by name and leads them out.
4 And when he has put forth all his own, he goes before
them, and the sheep follow him, because they know his
5 voice; but a stranger they will not follow, but will flee
from him, because they know not the voice of the strangers.
6 This parable spake Jesus unto them: but they knew
not what things they were which he spake unto them.
7 Jesus therefore said, Verily, verily, I say unto you, I am
8 the door of the sheep. All that ever came are thieves and
9 robbers; but the sheep did not hear them. I am the door:
through me if any one enter, he will be saved, and will go in
10 and out, and will find pasture. The thief comes not but
to steal, and to kill, and to destroy: I came that they
11 might have life, and that they might have abundance. I
am the good shepherd: the good shepherd lays down his
12 life for the sheep. He that is the hireling, and not a shep-
herd, whose own the sheep are not, beholds the wolf
coming and leaves the sheep and flees; and the wolf
13 snatches them and scatters; because he is an hireling,
14 and cares not for the sheep. I am the good shepherd, and
15 know mine, and mine know me, even as the Father
knows me and I know the Father; and I lay down my
16 life for the sheep. And other sheep I have, which are not
of this fold: them also must I lead, and they shall hear
my voice; and they will become one flock, one shepherd.
17 For this cause does the Father love me, because I lay
18 down my life, that I may take it again. No one takes it
from me, but I lay it down of myself. I have authority to
lay it down, and I have authority to take it again: this
19 commandment I received from my Father. There arose a
division again among the Jews because of these sayings.
20 Many of them therefore said, He has a demon and is
21 mad; why hear ye him? Others said, These are not

the words of a demoniac. Can a demon open the eyes of the blind?

Now it was the feast of the dedication in Jerusalem; it was 22
 winter: and Jesus was walking in the temple in Solomon's 23
 porch. The Jews therefore came round about him and said 24
 unto him, How long dost thou hold our spirit in suspense?
 If thou art the Christ, tell us openly. Jesus answered, I told 25
 you, and ye believe not: the works that I do in my Father's
 name, these bear witness of me. But ye believe not, 26
 because ye are not of my sheep. My sheep hear my voice, 27
 and I know them, and they follow me; and I give unto 28
 them everlasting life, and they shall never perish, and
 none shall snatch them out of my hand. My Father, who 29
 has given them to me, is greater than all; and none is
 able to snatch them out of my Father's hand. I and the 30
 Father are one. The Jews again bore stones to stone him. 31
 Jesus answered them, Many good works I shewed you from 32
 the Father; for which of those works do ye stone me?
 The Jews answered him, For a good work we stone thee 33
 not, but for blasphemy; and because thou, being man,
 makest thyself God. Jesus answered them, Is it not 34
 written in your law, *I said, Ye are Gods?* If he called them 35
 gods, unto whom the word of God came, and the scripture
 cannot be made void; say ye of him whom the Father 36
 sanctified and sent into the world, Thou blasphemest,
 because I said, I am God's son. If I do not the works of 37
 my Father, believe me not; but if I do, though ye 38
 believe not me, believe the works: that ye may learn and
 know that the Father is in me, and I in the Father. They 39
 were seeking therefore to take him, and he went forth out
 of their hand.

And he went away again beyond the Jordan into 40
 the place where John was at first baptizing, and abode
 there. And many came to him and said, John indeed 41
 did no sign: but all things whatsoever John spake of this
 man were true. And many believed in him there. 42

Now there was a certain man sick, Lazarus of Bethany, CH. XI.
 of the village of Mary and Martha her sister. It was the 2

Mary who anointed the Lord with ointment, and wiped his
3 feet with her hair, whose brother Lazarus was sick. The
sisters therefore sent unto him, saying, Lord, behold he whom
4 thou lovest is sick. But when Jesus heard, he said, This
sickness is not unto death, but for the glory of God, that
5 the Son of God may be glorified thereby. Now Jesus loved
6 Martha, and her sister, and Lazarus. When therefore he
heard that he is sick, he then abode two days in the
7 place where he was; then after this he says to the dis-
8 ciples, Let us go into Judaea again. The disciples say
unto him, Rabbi, the Jews were seeking just now to stone
9 thee, and goest thou thither again? Jesus answered, Are
there not twelve hours in the day? If any one walk in the
day, he stumbles not, because he sees the light of this
10 world; but if any one walk in the night, he stumbles,
11 because the light is not in him. These things spake he,
and after this says unto them, Lazarus our friend has
fallen asleep; but I go, that I may awake him out of sleep.
12 Therefore said his disciples unto him, Lord, if he has
13 fallen asleep, he will be saved. Howbeit Jesus spake of
his death: but they thought that he was speaking of the
14 taking of rest in sleep. Then said Jesus therefore unto
15 them openly, Lazarus died; and I am glad for your
sakes that I was not there, in order that ye may believe;
16 but let us go unto him. Thomas therefore, who is called
Didymus, said unto his fellow-disciples, Let us also go,
that we may die with him.

17 When therefore Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany
19 was nigh unto Jerusalem, about fifteen furlongs off. And
many of the Jews had come to Martha and Mary
with their friends, to comfort them concerning their
20 brother. Martha therefore, as soon as she heard that
Jesus is coming, met him: but Mary continued sitting
21 in the house. Then said Martha unto Jesus, Lord, if thou
22 hadst been here, my brother had not died. And even now
I know that whatsoever thou wilt ask of God, God will
23 give it thee. Jesus says unto her, Thy brother will rise

again. Martha says unto him, I know that he will rise 24
again in the resurrection at the last day. Jesus said unto 25
her; I am the resurrection and the life: he that believes
in me, though he die, yet will he live; and every one that 26
lives and believes in me shall never die; believest thou
this? She says unto him, Yea, Lord: I have believed 27
that thou art the Christ, the Son of God, who is to come
into the world. And having said this, she went away, and 28
called Mary her sister secretly, saying, The Teacher is here
and calls thee. As soon as she heard, she rises quickly, 29
and comes unto him; now Jesus had not yet come into 30
the village, but was in the place where Martha met him.
The Jews therefore who were with her in the house and 31
comforting her, when they saw Mary, that she rose up
hastily and went out, followed her, thinking that she was
going unto the tomb to weep there. Mary therefore, when 32
she came where Jesus was, having seen him fell at his
feet, saying unto him, Lord, if thou hadst been here, my
brother had not died. Jesus therefore when he saw her 33
weeping and the Jews weeping who came with her, was
greatly moved in spirit, and troubled himself and said, 34
Where have ye laid him? They say unto him, Lord,
come and see. Jesus wept. The Jews therefore said, 35, 36
Behold how he loved him! But some of them said, Could 37
not this man, that opened the eyes of the blind person, have
caused that this one also should not have died? Jesus 38
therefore again greatly moved within himself comes to the
tomb; it was a cave, and a stone was laid upon it. Jesus 39
says, Take away the stone. Martha, the sister of him
that was dead, says unto him, Lord, by this time he
smells: for he is four days gone. Jesus says unto her, 40
Did I not tell thee, that, if thou wouldest believe, thou
shalt see the glory of God? So they took away the 41
stone. And Jesus lifted his eyes upward and said, Father,
I thank thee that thou heardest me. Yet I knew that thou 42
heardest me always: but for the sake of the multitude that
stands around I said it, that they may believe that thou
didst send me. And having thus spoken, he cried with a 43

44 loud voice, Lazarus, come forth. He that was dead came out, bound hand and foot with graveclothes; and his face had been bound about with a napkin. Jesus says unto them, Loose him, and let him go.

45 Many of the Jews therefore who came to Mary and
46 beheld the things which he did, believed in him. But some of them went away to the Pharisees, and told them what Jesus did.

47 Therefore the chief priests and the Pharisees gathered together a council, and said, What are we to do? seeing that
48 this man does many signs. If we leave him thus, all will believe in him, and the Romans will come and take
49 away both our place and nation. And a certain one of them, Caiaphas, being high priest of that year, said unto
50 them, Ye know nothing at all, nor reckon that it is expedient for you, that one man should die for the people,
51 and that the whole nation perish not. Now this spake he not from himself, but being high priest of that year, he prophesied that Jesus was about to die for the nation;
52 and not for the nation only, but also that he might gather together into one the children of God that are scattered
53 abroad. Therefore from that day forth they consulted to kill him.

54 Jesus therefore walked no more openly among the Jews; but went away thence into the country near the wilderness, into a city called Ephraim, and there tarried with the disciples. Now the passover of the Jews was at hand; and many went up out of the country to Jerusalem before the passover that they might purify themselves. So they were seeking Jesus and speaking among themselves as they stood in the temple, What think ye? that he will not come to the feast?
57 Now the chief priests and the Pharisees had given commands, that, if any one knew where he was, he should shew it, that they might take him.

CH. XII. THEN Jesus six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the
2 dead. So they made him a supper there; and Martha ministered, but Lazarus was one of them that sat at the

table with him. Then took Mary a pound of ointment of 3
pure spikenard, very costly, and anointed the feet of Jesus,
and wiped his feet with her hair: and the house was filled
with the odour of the ointment. And Judas Iseariot, one 4
of his disciples, who was about to deliver him up, says,
Why was not this ointment sold for three hundred denarii, 5
and given to the poor? And this he said, not because he 6
cared for the poor, but because he was a thief, and hav-
ing the bag bore what was put therein. Then said Jesus, 7
Leave her, that she may keep it against the day of my
burial; for the poor ye have always with you; but me 8
ye have not always.

The great multitude of the Jews therefore knew that he 9
was there; and they came not on account of Jesus only, but
that they might see Lazarus also, whom he raised from the
dead. But the chief priests consulted that they might kill 10
Lazarus also; because on his account many of the Jews 11
were going away and believing in Jesus.

The next day a great multitude that came to the feast, 12
having heard that Jesus is coming to Jerusalem, took the 13
branches of the palm trees and went forth to meet him,
and cried, Hosanna: Blessed be he that comes in the
name of the Lord, even the King of Israel. And Jesus, 14
having found a young ass, sat thereon, as it is written,
Fear not, daughter of Sion: behold, thy King comes, sitting 15
on an ass's colt. These things his disciples knew not 16
at first; but when Jesus was glorified, then remem-
bered they that these things were written of him, and that
they did these things unto him. The multitude therefore 17
that was with him bare witness that he called Lazarus out
of the tomb and raised him from the dead. For this 18
cause the multitude also met him, because they heard
that he had done this sign. The Pharisees therefore 19
said among themselves, Ye behold that ye prevail nothing:
lo, the world is gone away after him.

Now there were certain Greeks among them coming 20
up to worship at the feast: the same came therefore to 21
Philip, who was from Bethsaida of Galilee, and asked him,

22 saying, Lord, we desire to see Jesus. Philip comes and
tells Andrew; Andrew and Philip come and tell Jesus.
23 And Jesus answers them, saying, The hour has come
24 that the Son of man should be glorified. Verily, verily,
I say unto you, except the grain of wheat fall into the
earth and die, it abides alone: but if it die, it brings
25 forth much fruit. He that loves his life loses it; and he
that hates his life in this world will keep it unto life
26 everlasting. If any one minister to me, let him follow me;
and where I am, there will also my minister be; if any
27 one minister to me, him will the Father honour. Now is
my soul troubled, and what shall I say? Father, save me
from this hour. But for this cause came I unto this
28 hour; Father, glorify thy name. Then came there a voice
from heaven, I both glorified it, and will glorify it again.
29 The multitude therefore, that stood and heard, said that
it had thundered: others said, An angel has spoken to
30 him. Jesus answered and said, This voice is come not
for my sake, but for yours. Now is the judgment of this
world: now will the ruler of this world be cast out;
32 and I, if I be lifted up from the earth, will draw all unto
33 myself. This he said, signifying by what manner of
34 death he was about to die. The multitude therefore
answered him, We heard out of the law that Christ
abides for ever, and how sayest thou that the Son of man
35 must be lifted up? who is this Son of man? Jesus there-
fore said unto them, Yet a little while is the light among
you. Walk while ye have the light, that darkness overtake
you not: and he that walks in the darkness knows not
36 whither he goes. As ye have the light, believe in the
light, that ye may become sons of light.

These things spake Jesus, and went away, and hid him-
37 self from them. But though he had done so many signs
38 before them, they believed not in him, that the saying of
Isaiah the prophet might be fulfilled, which he spake, *Lord,*
who believed our report? and to whom was the arm of the Lord
39 *revealed?* For this cause they could not believe, because
40 Isaiah said again, *He has blinded their eyes, and hardened*

their heart ; that they should not see with the eyes, and understand with the heart, and be converted, and I should heal them.
 These things said Isaiah, because he saw his glory, and spake 41
 of him. Yet even of the rulers many believed in him ; but 42
 because of the Pharisees they did not confess it, lest they
 should be put out of the synagogue : for they loved the 43
 glory that is of men more than the glory that is of God.
 But Jesus cried and said, He that believes in me, believes 44
 not in me but in him that sent me. And he that be- 45
 holds me, beholds him that sent me. I have come a 46
 light into the world, that whosoever believes in me may
 not abide in the darkness. And if any one shall hear my 47
 words and keep them not, I judge him not : for I came
 not to judge the world, but to save the world. He that 48
 rejects me, and receives not my words, has one that
 judges him : the word that I spake, the same will judge
 him in the last day. For I spake not from myself, but 49
 the father that sent me has himself given me a com-
 mandment, what I should say, and what I should speak.
 And I know that his commandment is life everlasting. 50
 Whatsoever I speak therefore, even as the Father has said
 unto me, so I speak.

CII.

XIII.

Now before the feast of the passover, when Jesus knew
 that his hour came that he should pass out of this world
 unto the Father, having loved his own who were in the
 world, he loved them unto the end. And when supper 2
 was ready, the devil having now put into the heart of
 Judas Iscariot, Simon's son, to deliver him up, knowing 3
 that the Father gave all things into his hands, and that he
 came forth from God and is going to God ; he rises from the 4
 supper, and lays aside his garments, and took a towel,
 and girded himself ; after that he pours water into the 5
 bason, and began to wash the disciples' feet, and to wipe
 them with the towel wherewith he was girded. He comes 6
 therefore to Simon Peter : he says unto him, Lord, dost
 thou wash my feet ? Jesus answered and said unto him, 7
 What I do thou knowest not now, but thou wilt under-
 stand hereafter. Peter says unto him, Never shalt thou 8

wash my feet. Jesus answered him, If I wash thee not,
9 thou hast no part with me. Simon Peter says unto him,
Lord, not my feet only, but also my hands and my head.
10 Jesus says to him, He that has been bathed needs not
to wash himself, but is clean every whit; and ye are clean,
11 but not all. For he knew him that was delivering him
up; for this cause he said, Ye are not all clean.

12 When therefore he washed their feet, and took his gar-
ments, and sat down again, he said unto them, Know ye
13 what I have done to you? Ye call me the Teacher and the
14 Lord, and ye say well; for so I am. If I then, the Lord
and the Teacher, washed your feet, ye also ought to wash
15 one another's feet. For I have given you an example,
16 that ye also should do even as I did to you. Verily,
verily, I say unto you, a servant is not greater than his
17 lord; nor an apostle greater than he that sent him. If
18 ye know these things, blessed are ye if ye do them. I
speak not of you all: I know whom I chose: but that
the scripture may be fulfilled, *He that eats bread with*
19 *me has lifted up his heel against me.* From this time I
tell you before it come to pass, that, when it is come to
20 pass, ye may believe that I am he. Verily, verily, I say
unto you, he that receives whomsoever I will send
receives me; and he that receives me receives him
that sent me.

21 Having said these things Jesus was troubled in spirit,
and bare witness and said, Verily, verily, I say unto
22 you, that one of you will deliver me up. The dis-
ciples were looking one on another, doubting of whom he
23 spake. There was reclining in Jesus' bosom one of his
disciples, whom Jesus loved. Simon Peter therefore
beckons to this one and says unto him, Tell who it is
25 of whom he speaks. He then having fallen back thus
26 on Jesus' breast, says unto him, Lord, who is it? Jesus
answers, He it is, for whom I shall dip the sop and give
it to him. When therefore he dipped the sop, he takes
27 and gives it to Judas, son of Simon Iseariot. And after
the sop, Satan then entered into him. Jesus therefore

says unto him, What thou doest, do more quickly. Now 28
no one at the table knew for what intent he spake unto
him; for some thought, since Judas had the bag, that 29
Jesus says unto him, Buy the things that we have need of
for the feast, or that he should give something to the
poor. He then having received the sop straightway went 30
out; and it was night.

When, therefore, he went out, Jesus says, Now was the 31
Son of man glorified, and God was glorified in him. If God 32
was glorified in him, God will also glorify him in himself,
and will straightway glorify him. Little children, yet a 33
little while I am with you; ye shall seek me, and even
as I said unto the Jews, Whither I go ye cannot come, so
now I say to you. A new commandment I give unto 34
you, That ye love one another; even as I loved you,
that ye also love one another. Herein will all men know 35
that ye are my disciples, if ye have love one to another.
Simon Peter says unto him, Lord, whither goest thou? 36
Jesus answered, Whither I go, thou canst not follow
me now; but thou wilt follow afterwards. Peter says 37
unto him, Lord, why cannot I follow thee now? I will lay
down my life for thee. Jesus answers, Wilt thou lay 38
down thy life for me? Verily, verily, I say unto thee, a
cock will not crow, till thou hast denied me thrice. CH.

LET not your heart be troubled: believe in God, and XIV.
believe in me. In my Father's house are many mansions; 2
otherwise, I would have told you; for I go to prepare a
place for you. And if I go and prepare a place for you, I 3
come again and will receive you unto myself, that where I
am, ye may be also. And whither I go, ye know the way. 4
Thomas says unto him, Lord, we know not whither thou 5
goest; and how do we know the way? Jesus says unto 6
him, I am the way, and the truth, and the life: no one
comes unto the Father but through me. If ye have known 7
me, ye will know my Father also: and from henceforth ye
know him, and have seen him. Philip says unto him, Lord, 8
shew us the Father, and it is enough for us. Jesus says 9
unto him, Am I so long time with you, and hast thou not

known me, Philip? he that has seen me has seen the
10 Father; how sayest thou, Shew us the Father? Believest
thou not that I am in the Father, and the Father in
me? the words that I say unto you I speak not from my-
self: but the Father that abides in me does his works.
11 Believe me that I am in the Father, and the Father in
me: otherwise, believe me for the very works' sake.
12 Verily, verily, I say unto you, he that believes in
me, the works that I do shall he do also; and greater
than these shall he do; because I go unto the Father.
13 And whatsoever ye shall ask in my name, that will I do,
14 that the Father may be glorified in the Son. If ye shall
15 ask any thing in my name, I will do it. If ye love
16 me, ye will keep my commandments. And I will ask the
Father, and he will give you another advocate, that he
17 may be with you for ever, the Spirit of truth, whom the
world cannot receive, because it beholds him not, neither
knows him: ye know him, for he abides with you and
18 will be in you. I will not leave you orphans: I am
19 coming to you. Yet a little while, and the world beholds
me no more; but ye behold me: because I live ye will
20 live also. In that day ye will know that I am in my
21 Father, and ye in me, and I in you. He that has my
commandments and keeps them, he it is that loves me:
and he that loves me will be loved by my Father, and I
22 will love him, and will manifest myself to him. Judas says
unto him, not the Iscariot, Lord, and how is it that thou
art about to manifest thyself unto us, and not unto the
23 world? Jesus answered and said unto him, If any one
loves me, he will keep my word, and my Father will love
him, and we will come unto him, and make our abode with
24 him. He that loves me not keeps not my words: and
the word which ye hear is not mine but the Father's who
sent me.

25 These things have I spoken unto you, while abid-
26 ing with you; but the advocate, the Holy Spirit,
whom the Father will send in my name, he will teach
you all things, and bring to your remembrance all things

which I spake unto you. Peace I leave unto you, my 27
 peace I give unto you: not as the world gives, give I unto
 you. Let not your heart be troubled, neither let it be afraid.
 Ye heard that I said unto you, I am going away and coming 28
 unto you. If ye loved me, ye would have rejoiced that I
 am going unto the Father; for the Father is greater than
 I. And now I have told you before it come to pass, that 29
 when it is come to pass, ye may believe. I will no more 30
 talk much with you: for the ruler of the world comes, and
 has nothing in me, but that the world may know that 31
 I love the Father, and even as the Father commanded
 me, so I do. Rise, let us go hence.

CH.

I AM the true vine, and my Father is the husbandman. xv.
 Every branch in me that bears not fruit, he takes it 2
 away: and every one that bears fruit, he cleanses it that
 it may bear more fruit. Already are ye clean because of 3
 the word which I have spoken unto you; abide in me, and 4
 I in you. Even as the branch cannot bear fruit of itself
 except it abide in the vine; so neither can ye except ye
 abide in me. I am the vine, ye the branches. He that 5
 abides in me, and I in him, the same bears much fruit;
 for apart from me ye can do nothing. If any one abide 6
 not in me, he is cast forth as the branch, and is withered;
 and they gather it, and cast it into the fire, and it is
 burned. If ye abide in me, and my words abide in you, 7
 ask whatsoever ye will, and it shall be done unto you.
 Herein is my Father glorified, that ye bear much fruit and 8
 become my disciples. As the Father loved me, I also loved 9
 you: abide in my love. If ye keep my commandments, 10
 ye will abide in my love; even as I have kept my
 Father's commandments, and abide in his love. These 11
 things have I spoken unto you, that my joy may be in you,
 and that your joy may be made full. This is my command- 12
 ment, That ye love one another as I loved you. Greater 13
 love has no one than this, that he lay down his life for his
 friends. Ye are my friends, if ye do the things which I 14
 command you. No longer do I speak of you as servants; 15
 because the servant knows not what his lord does: but I

have called you friends ; for all things that I heard from my
 16 Father I made known unto you. Ye did not choose me,
 but I chose you, and appointed you that ye should go and
 bear fruit, and that your fruit should abide ; that whatsoever
 ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hates you, ye know that it has hated me
 19 first. If ye were of the world, the world would love its own :
 but because ye are not of the world, but I chose you out of
 20 the world, therefore the world hates you. Remember the
 word that I said unto you, A servant is not greater than his
 lord. If they persecuted me, they will also persecute you ;
 21 if they kept my word, they will keep your's also. But
 all these things they will do unto you for my name's sake,
 22 because they know not him that sent me. If I had not
 come and spoken unto them, they would not have had sin :
 23 but now they have no pretence for their sin. He that
 24 hates me hates my Father also. If I had not done
 among them the works which none other did, they
 would not have had sin ; but now have they both seen and
 25 hated both me and my Father. But this comes to pass,
 that the word may be fulfilled that is written in their law,
 26 *They hated me without a cause.* When the Advocate
 comes whom I will send unto you from the Father, the
 Spirit of truth who proceeds from the Father, he will
 27 bear witness of me : and ye also bear witness, because ye
 are with me from the beginning.

CH. XVI. THESE things have I spoken unto you, that ye may
 2 not be offended. They will put you out of the synagogues :
 yea, an hour comes, that every one who kills you will think
 3 he offers service to God. And these things will they do,
 4 because they knew not the Father, nor me. But these
 things have I spoken to you, that when the hour shall come,
 ye may remember them, that I told you. And these
 things I told you not at the beginning, because I was with
 5 you. But now I am going to him that sent me ; and
 6 none of you asks me, Whither goest thou ? Yet because
 I have spoken these things unto you, sorrow has filled

your heart. Nevertheless I tell you the truth; it is 7
expedient for you that I go away: for if I go not away, the
Advocate will not come unto you; but if I go, I will send
him unto you. And when he is come, he will convict the 8
world of sin, and of righteousness, and of judgment. Of 9
sin, because they believe not in me; of righteousness, 10
because I am going to the Father, and ye behold me no
more; and of judgment, because the ruler of this world has 11
been judged. I have yet many things to say unto you, but 12
ye cannot bear them now. Howbeit when he, the Spirit 13
of truth comes, he will guide you in all the truth: for
he will not speak from himself, but whatsoever he hears
he will speak: and he will declare unto you the things to
come. He will glorify me, for he will receive of mine and 14
will declare it unto you. All things that the Father has 15
are mine: therefore I said, that he receives of mine, and
will declare it unto you. A little while, and ye behold me 16
no longer, and again a little while, and ye will see me.
Therefore said some of his disciples one to another, What 17
is this that he says unto us, A little while, and ye behold
me not: and again a little while, and ye will see me?
and, I am going to the Father? They said therefore, 18
What is this that he calls the little while? We know not
what he speaks of. Jesus knew that they were desirous 19
to ask him, and he said unto them, Do ye enquire of this
among yourselves that I said, A little while, and ye behold
me not: and again a little while, and ye will see me?
Verily, verily, I say unto you, that ye will weep and 20
lament, but the world will rejoice: ye will be sorry, but
your sorrow will become joy. The wife when she is in 21
travail has sorrow, because her hour is come: but as soon
as she is delivered of the child, she remembers no more
the affliction, because of the joy that a man is born into
the world. So ye also now have sorrow: but I will see 22
you again, and your heart will rejoice, and your joy no
one takes from you. And in that day ye will ask of me 23
nothing. Verily, verily, I say unto you, whatsoever ye shall
ask of the Father, he will give it you in my name. Hither- 24

to ye asked nothing in my name : ask, and ye will receive, that your joy may be made full.

- 25 These things have I spoken unto you in parables : an hour comes, when I shall no more speak unto you in parables, but I shall tell you openly concerning the Father.
- 26 In that day ye will ask in my name ; and I say not unto
- 27 you, that I will ask the Father for you : for the Father himself loves you, because ye have loved me, and have
- 28 believed that I came forth from God. I came forth from the Father, and have come into the world : again I
- 29 leave the world, and go to the Father. His disciples say, Lo, now thou speakest openly, and sayest no parable.
- 30 Now we know that thou knowest all things, and needest not that any one should ask thee : herein we believe that
- 31 thou camest forth from God. Jesus answered them, Do ye
- 32 now believe ? Behold, an hour is coming and has come, that ye will be scattered, each one to his own, and will leave me alone : and yet I am not alone, because the
- 33 Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye have affliction : but be of good cheer, I have overcome the world.

CH. XVII. THESE words spake Jesus, and having lifted up his eyes to heaven, said, Father, the hour has come ; glorify thy

2 Son, that thy Son may glorify thee, even as thou gavest him authority over all flesh, that whatsoever thou hast given

3 him he should give to them life everlasting. And this is the everlasting life, that they know thee the only true God,

4 and him whom thou didst send, Jesus Christ. I glorified thee on the earth ; by completing the work which thou

5 hast given me to do ; and now, O Father, glorify thou me with thine own self with the glory which I had with thee

6 before the world was. I manifested thy name unto the men whom thou gavest me out of the world. Thine they were,

and thou gavest them me, and they have kept thy word.

7 Now they have known that all things whatsoever thou hast

8 given me are from thee. For I have given unto them the words which thou gavest unto me ; and they received them, and knew indeed that I came forth from thee, and

believed that thou didst send me. I ask for them: I ask 9
not for the world, but for them whom thou hast given me,
because they are thine. And all things that are mine 10
are thine, and thine are mine; and I am glorified in them.
And I am no more in the world, and they are in the world, 11
and I come to thee. Holy Father, keep them in thy name
which thou hast given me, that they may be one, even as
we are. When I was with them I was keeping them in 12
thy name which thou hast given me, and I guarded them;
and none of them perished but the son of destruction,
that the scripture might be fulfilled. But now I come to 13
thee; and these things I speak in the world, that they
may have my joy made full in themselves. I have given 14
them thy word; and the world hated them, because they
are not of the world, even as I am not of the world. I 15
ask not that thou shouldest take them out of the world,
but that thou shouldest keep them out of the evil one.
They are not of the world, even as I am not of the 16
world. Sanctify them in the truth: thy word is truth. 17
Even as thou didst send me into the world, I also sent 18
them into the world; and for their sakes I sanctify myself, 19
that they also may be sanctified in truth. And I ask 20
not for these only, but also for them that believe in me
through their word, that all may be one, even as thou, 21
Father in me and I in thee, that they also may be in us;
that the world may believe that thou didst send me. And 22
the glory which thou hast given me I have given them, that
they may be one even as we are one: I in them, and thou 23
in me, that they may be perfected into one, that the world
may know that thou didst send me, and lovedst them as
thou lovedst me. Father, I will that what thou hast given 24
me, even they may be with me where I am; that they may
behold my glory which thou hast given me, because thou
lovedst me before the foundation of the world. Righteous 25
Father! and the world knew thee not! but I knew thee, and
these knew that thou didst send me; and I made known 26
unto them thy name, and will make it known; that the love
wherewith thou lovedst me may be in them and I in them.

CH. XVIII. HAVING spoken these words, Jesus went forth with his disciples over the brook of the cedar, where was a garden, 2 into which he entered, himself and his disciples. And Judas also who delivers him up, knew the place: because Jesus 3 often resorted thither with his disciples. Judas then, having received the band and officers from the chief priests and from the Pharisees, comes thither with torches and 4 lamps and weapons. Jesus therefore, knowing all the things coming upon him, went forth and says unto 5 them, Whom seek ye? They answered him, Jesus the Nazarene. Jesus says unto them, I am he. Now Judas also 6 who delivers him up, was standing with them. As soon then as he said unto them, I am he, they went backward 7 and fell to the ground. Again therefore he asked them, 8 Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I told you that I am he; if therefore ye seek me, 9 leave these to go away. That the saying might be fulfilled which he spake, Of them whom thou hast given me I lost 10 none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right 11 ear; and the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath. The cup which my Father has given me, shall I not drink it?

12 So the band and the captain and the officers of the Jews 13 took Jesus and bound him, and led him away to Annas first; for he was father in law of Caiaphas, who was high 14 priest of that year. And it was Caiaphas who gave counsel to the Jews, that it was expedient that one man should 15 die for the people. And Simon Peter was following Jesus, and another disciple. And that disciple was known unto the high priest, and went in with Jesus into the court of the high 16 priest, but Peter was standing at the door without. Therefore went out the other disciple, who was known unto the high priest, and spake unto her that kept the door, and brought in 17 Peter. Then says the maid that kept the door unto Peter, Art thou also one of this man's disciples? He says, I am 18 not. And the servants and the officers were standing there,

having made a fire of coals because it was cold, and were warming themselves: and Peter was also with them, standing and warming himself. The high priest 19 then asked Jesus about his disciples, and about his teaching. Jesus answered him, I have spoken openly 20 to the world; I always taught in a synagogue and in the temple, where all the Jews assemble; and in secret I spake nothing. Why askest thou me? ask them 21 who have heard what I spake unto them: behold, these know what things I said. And when he said this, 22 one of the officers standing by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I spake evil, bear witness of the 23 evil: but if well, why beatest thou me? Annas therefore 24 sent him bound unto Caiaphas the high priest. And 25 Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied and said, I am not. One of the 26 servants of the high priest, being a kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? Again therefore Peter denied; and imme- 27 diately a cock crew.

Then they lead Jesus from Caiaphas into the palace; 28 and it was early; and they themselves entered not into the palace, that they might not be defiled but might eat the pass-over. Pilate therefore went out unto them, and says, What 29 accusation bring ye against this man? They answered and 30 said unto him, If he had not been an evil-doer, we would not have delivered him up unto thee. Pilate therefore said 31 unto them, Take him yourselves, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to kill any one. That the saying of Jesus might 32 be fulfilled, which he spake, signifying by what manner of death he was about to die. Pilate therefore entered 33 into the palace again, and called Jesus and said unto him, Art thou the king of the Jews? Jesus answered, Sayest 34 thou this thing from thyself, or did others tell thee of me? Pilate answered, Am I a Jew? Thine own nation and the 35

chief priests delivered thee up unto me ; what didst thou ?
36 Jesus answered, My kingdom is not of this world. If my
kingdom were of this world, my attendants would have
fought, that I should not be delivered up to the Jews : but
37 now is my kingdom not thence. Pilate therefore said unto
him, Art thou a king then ? Jesus answered, Thou sayest
it, for I am a king. To this end have I been born, and to
this end have I come into the world, that I may bear
witness unto the truth ; every one that is of the truth
38 hears my voice. Pilate says unto him, What is truth ?
And when he said this, he went out again unto the Jews,
39 and says unto them, I find in him no fault. But ye have
a custom, that I should release unto you one at the pass-
over : do ye wish therefore that I release unto you the king
40 of the Jews ? Then they cried again, saying, Not this one,
but Barabbas. Now Barabbas was a robber.

CH. XIX. THEN Pilate therefore took Jesus and scourged him.
2 And the soldiers platted a crown of thorns, and put it on his
3 head, and they clothed him with a purple garment, and they
kept coming to him and saying, Hail, King of the Jews !
4 and they struck him with the palms of their hands. Pilate
went out again and says unto them, Behold, I lead him
5 out to you, that ye may know that I find no fault. Jesus
therefore came out, wearing the crown of thorns and the
purple garment. And he says unto them, Behold the
6 man ! When therefore the chief priests and the officers
saw him, they cried out, Crucify, crucify. Pilate says
unto them, Take him yourselves, and crucify ; for I find no
7 fault in him. The Jews answered, We have a law, and
according to the law he ought to die, because he made
8 himself Son of God. When Pilate therefore heard this
9 saying, he was the more afraid, and entered into the
palace again, and says unto Jesus, Whence art thou ?
10 but Jesus gave him no answer. Pilate says unto him,
Speakest thou not unto me ? knowest thou not that I
have authority to release thee, and have authority to
11 crucify thee ? Jesus answered, Thou wouldest have had no
authority against me, except it had been given thee from

above: for this cause he that delivered me up unto thee has greater sin. Upon this Pilate sought to release him: 12 but the Jews kept crying, saying, If thou wilt release this man, thou art not Caesar's friend; every one that makes himself a king speaks against Caesar. When Pilate there- 13 fore heard these words, he led Jesus out, and sat on the judgment seat in a place that is called Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the 14 passover; it was about the sixth hour. And he says unto the Jews, Behold your King! They cried out therefore, 15 Away with him, away with him, crucify him.' Pilate says unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered 16 he him up therefore unto them to be crucified.

So they took Jesus with them; and he bearing his own 17 cross went forth into the place called the Place of a skull, which is called in Hebrew Golgotha, where they crucified 18 him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote also a title, and put it on 19 the cross; and the writing was, JESUS THE NAZARENE THE KING OF THE JEWS. This title then read many of 20 the Jews, because the place of the city where Jesus was crucified was nigh; and it was written in Hebrew, Latin, Greek. Therefore said the chief priests of the Jews to 21 Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have 22 written, I have written.

Then the soldiers, when they crucified Jesus, took his 23 garments, and made four parts, to every soldier a part; and his coat. Now the coat was without seam, woven from the top throughout. They said therefore among them- 24 selves, Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled, *They divided my garments among them, and for my vesture they cast lots.* These things therefore the soldiers did. Now there stood by the 25 cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene. Jesus there- 26 fore seeing his mother, and the disciple standing by

whom he loved, says unto his mother, Woman, behold thy
27 son! Then says he to the disciple, Behold thy mother!
And from that hour that disciple took her unto his own
28 home. After this, Jesus knowing that all things are now
finished, that the scripture might be completed, says, I
29 thirst. A vessel was set full of vinegar: therefore they
put a sponge filled with vinegar, upon hyssop, and raised
30 it to his mouth. When therefore he took the vinegar, he
said, It is finished; and he bowed the head and delivered
up the spirit.

31 The Jews therefore, because it was preparation,
that the bodies might not remain upon the cross on the
sabbath, (for that sabbath day was an high day,) asked
Pilate that their legs might be broken, and they be taken
32 away. So the soldiers came and brake the legs of the
33 first, and of the other who was crucified with him; but
when they came to Jesus, as soon as they saw that he was
34 dead already, they brake not his legs; but one of the
soldiers with a spear pierced his side, and straightway there
35 came out blood and water. And he that has seen has borne
witness, and his witness is true: and that one knows that
36 he says what is true, that ye also may believe. For these
things came to pass that the scripture might be fulfilled,
37 *A bone of him shall not be broken.* And again another
scripture says, *They shall look on him whom they pierced.*

38 And after these things Joseph from Arimathea, being a
disciple of Jesus, but a secret one for fear of the Jews,
asked Pilate that he might take away the body of Jesus:
and Pilate permitted him. They came therefore and took
39 him away. And there came Nicodemus also, who at the
first came to him by night, bringing a mixture of myrrh
40 and aloes, about an hundred pound weight. They took
therefore the body of Jesus, and wound it in linen cloths
with the spices, as the manner of the Jews is to bury.
41 Now in the place where he was crucified there was a garden,
and in the garden a new tomb, wherein none was ever
42 yet laid. There therefore on account of the Jews' pre-
paration they laid Jesus; for the tomb was at hand.

BUT on the first day of the week Mary the Magdalene CH.
comes early, while it was yet dark, unto the tomb, and XX.
sees the stone taken away out of the tomb. She runs 2
therefore, and comes to Simon Peter, and to the other
disciple whom Jesus loved, and says unto them, They
took away the Lord out of the tomb, and we know
not where they laid him. Peter therefore went forth, 3
and the other disciple, and came to the tomb. And the 4
two ran together: and the other disciple outran Peter
and came first to the tomb. And stooping down he sees 5
the linen cloths lying; yet went he not in. Then comes 6
Simon Peter following him, and went into the tomb, and
beholds the linen cloths lying, and the napkin that 7
was upon his head, not lying with the linen cloths, but
wrapped in one place by itself. Then went in therefore 8
the other disciple also, who came first to the tomb, and he
saw and believed; for not even yet did they know the 9
scripture, that he must rise again from the dead. So 10
the disciples went away again unto their own home. But 11
Mary was standing without at the tomb weeping. So as she
was weeping, she stooped down into the tomb, and beholds 12
two angels in white sitting, one at the head, and one at
the feet, where the body of Jesus lay. They say unto her, 13
Woman, why weepest thou? She says unto them, Because
they took away my Lord, and I know not where they laid
him. Having said this, she turned herself back, and 14
beholds Jesus standing, and knew not that it was Jesus.
Jesus says unto her, Woman, why weepest thou? whom seek- 15
est thou? She, supposing that it was the gardener, says unto
him, Sir, if thou didst bear him hence, tell me where thou
laidest him, and I will take him away. Jesus says unto her, 16
Mary. She turned herself and says unto him in Hebrew,
Rabbuni; which is to say, Teacher. Jesus says unto her, 17
Touch me not; for I have not yet ascended to the Father:
but go to my brethren and say unto them, I ascend unto
my Father and your Father, and my God and your God.
Mary the Magdalene comes bringing word to the disciples, 18
I have seen the Lord, and he spake these things unto her.

19 When therefore it was evening on that day which was the first of the week, and the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and says unto them, Peace be unto you.
20 And having said this, he shewed unto them his hands and his side. The disciples therefore rejoiced, when they saw
21 the Lord. So then he said to them again, Peace be unto
22 you: as the Father has sent me, I also send you. And when he said this, he breathed on them, and says unto
23 them, Receive the Holy Spirit: Whosoever sins ye forgive, they are forgiven unto them; whosoever ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus,
25 was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the place of the nails and put my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them. Jesus comes, the doors having been shut, and stood in the midst and said, Peace be unto
27 you. Then says he to Thomas, Reach hither thy finger, and see my hands; and reach thy hand and put it into
28 my side, and be not disbelieving but believing. Thomas answered and said unto him, My Lord and my God!
29 Jesus says unto him, Because thou hast seen me, thou hast believed: blessed are they who saw not and yet believed.

30 So also did Jesus many other signs before the dis-
31 ciples, which are not written in this book; but these have been written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

CH. XXI. AFTER these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself in this manner. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his

disciples. Simon Peter says unto them, I go a fishing. 3
They say unto him, We also come with thee. They went
forth and entered into the ship; and in that night they
took nothing. But when morning was now coming, Jesus 4
stood on the shore: yet the disciples knew not that it was
Jesus. Then Jesus says unto them, Children, have ye any 5
thing to eat? They answered him, No. He says unto 6
them, Cast the net on the right side of the ship, and ye will
find. They cast therefore, and now they were not able to
draw it for the multitude of the fishes. Therefore that 7
disciple whom Jesus loved says unto Peter, It is the Lord.
Simon Peter then, having heard that it was the Lord, girt
about him his upper garment (for he was naked,) and cast
himself into the sea; but the other disciples came in the 8
boat, for they were not far from the land but about two
hundred cubits off, dragging the net with the fishes. As 9
soon then as they went on shore, they see a fire of coals
laid there, and fish laid thereon, and bread. Jesus says 10
unto them, Bring of the fishes which ye took just now.
Simon Peter went aboard, and drew the net to the land 11
full of great fishes, an hundred and fifty and three: and
though there were so many, the net was not rent. Jesus 12
says unto them, Come and dine. But none of the disciples
durst ask him, Who art thou? knowing that it is the
Lord. Jesus comes, and takes the bread and gives 13
them, and the fish in like manner. This is now the third 14
time that Jesus was manifested to the disciples, after he
was raised from the dead.

So when they dined, Jesus says to Simon Peter, 15
Simon, son of John, lovest thou me more than these? He
says unto him, Yea, Lord; thou knowest that I love thee.
He says unto him, Feed my lambs. He says to him 16
again a second time, Simon, son of John, lovest thou me?
He says unto him, Yea, Lord; thou knowest that I love
thee. He says unto him, Tend my little sheep. He says 17
unto him the third time, Simon, son of John, lovest thou
me? Peter was sorry that he said unto him the third
time, Lovest thou me? And he says unto him, Lord,

thou knowest all things ; thou seest that I love thee. Jesus
 18 says unto him, Feed my little sheep. Verily, verily, I say
 unto thee, when thou wast younger, thou girdedst thyself
 and walkedst whither thou wouldest : but when thou shalt
 be old, thou wilt stretch forth thy hands, and another
 will gird thee and carry thee whither thou wouldest not.
 19 This spake he, signifying by what manner of death he
 should glorify God. And when he had spoken this, he
 20 says unto him, Follow me. Peter turned about and sees
 the disciple whom Jesus loved following ; who also leant
 back on his breast at the supper, and said, Lord, who is he
 21 that delivers thee up ? Peter therefore seeing him says
 22 to Jesus, Lord, and what shall this man do ? Jesus says
 unto him, If I will that he abide till I come, what is it to
 23 thee ? do thou follow me. This saying therefore went
 forth among the brethren, that that disciple is not to die :
 and yet Jesus said not unto him that he is not to die ;
 but, if I will that he abide till I come.
 24 This is the disciple who bears witness of these things and
 wrote these things, and we know that his witness is true.

A C T S .

CH. I. THE former narrative I made, O Theophilus, concerning
 2 all that Jesus began both to do and teach, until the day
 in which he was taken up, after he gave commandment,
 through the Holy Spirit, unto the apostles whom he chose :
 3 to whom also he presented himself alive after he suffered
 by many proofs, shewing himself unto them during forty
 days, and speaking the things concerning the kingdom of
 4 God : and, being assembled together with them, he com-
 manded them not to depart from Jerusalem, but to wait for
 5 the promise of the Father, which ye heard from me ; for

John indeed baptized with water, but ye will be baptized in the Holy Spirit not many days hence. They therefore 6 came together and asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? He said 7 unto them, It is not yours to know times or seasons which the Father appointed by his own authority; but ye 8 will receive power, when the Holy Spirit is come upon you, and will be my witnesses both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And having spoken these things, while they are 9 looking, he was lifted up; and a cloud received him out of their sight. And as they were gazing earnestly into 10 the heaven as he went, behold, two men stood by them in white clothing, who also said, Ye men of Galilee, why 11 stand ye looking into the heaven? this Jesus, who was taken up from you into the heaven, will come in like manner as ye saw him going into the heaven.

Then returned they unto Jerusalem from the mount 12 called Olivet, which is nigh Jerusalem a sabbath day's journey. And when they came in, they went up into the 13 upper room, where were abiding both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Jude brother of James. These all were attending with 14 one accord upon prayer, with women, and Mary the mother of Jesus, and his brethren.

And in these days Peter rose up in the midst of the 15 brethren, and said, (the number of names together was about an hundred and twenty,) Brethren, it was necessary 16 that the scripture should be fulfilled, which the Holy Spirit through the mouth of David spake before concerning Judas, who became guide to them that took Jesus, that he was num- 17 bered among us, and obtained the allotment of this ministry. Now this man purchased an enclosure with the hire of the 18 unrighteousness, and falling headlong burst asunder in the midst, and all his bowels gushed out; which thing also be- 19 came known unto all the dwellers at Jerusalem, so that that enclosure was called in their own tongue, Acheldamach, that

20 is to say, enclosure of blood. For it is written in the book of Psalms, *Let his habitation be made desolate, and let none dwell therein*, and, *His office of bishop let another take*.

21 Wherefore of the men who came together with us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John, unto the day that he was taken up from us, must one of these become a witness 23 with us of his resurrection. And they appointed two, Joseph called Barsabbas, who was surnamed Justus, and 24 Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all men, shew which one of these two 25 thou didst choose, to take the place of this ministry and apostleship, from which Judas by transgression fell away, 26 that he might go to his own place. And they cast lots for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CH. II. AND when the day of Pentecost was fulfilled, they were 2 all together in one place. And suddenly there came a sound out of heaven as of a rushing mighty wind; and it 3 filled all the house where they were sitting, and there appeared unto them tongues as of fire dividing themselves, 4 and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other 5 tongues, even as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every 6 nation of those under heaven; and when this sound took place, the multitude came together and were confounded, because every one heard them speaking in his own 7 language. And they were all amazed and marvelled, saying, Behold, are not all these who speak Galileans? 8 And how hear we every man in our own language wherein 9 we were born, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappa- 10 docia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and the Romans who sojourn here, both Jews and Proselytes, 11 Cretans and Arabians—how hear we them speaking in our 12 tongues the great works of God? And they were all

amazed and were in doubt, saying one to another, What may this mean? But others mocking said, They are full 13 of sweet wine.

But Peter standing up with the eleven, lifted up his 14 voice, and said unto them, Men of Judaea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose, for 15 it is the third hour of the day; but this is that which was 16 spoken through the prophet Joel: *And it shall be in the last 17 days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams: and even on my servants and on my handmaidens I 18 will pour out in those days of my Spirit, and they will prophesy. And I will give wonders in the heaven above, and 19 signs on the earth beneath; blood, and fire, and vapour of smoke. The sun will be turned into darkness, and the moon 20 into blood, before the great day of the Lord come. And it shall 21 be, that whosoever shall call on the name of the Lord will be saved.* Men of Israel, hear these words; Jesus the 22 Nazarene, a man approved by God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know: this man, 23 delivered according to the determinate counsel and foreknowledge of God, ye slew, crucifying him by the hand of lawless ones; whom God raised up, having loosed 24 the pains of death, because it was not possible that he should be held by it. For David speaks con- 25 cerning him, *I foresaw my Lord always before my face, because he is on my right hand, that I should not be moved. Therefore was my heart glad, and my tongue exulted, 26 moreover also my flesh shall lodge in hope; because thou 27 wilt not abandon my life to hades, neither wilt thou give thine Holy One to see corruption. Thou madest known to me the 28 ways of life; thou wilt make me full of gladness with thy countenance.* Brethren, I may speak unto you with open- 29 ness of the patriarch David, that he both died and was buried, and his sepulchre is among us unto this day.

30 Being therefore a prophet, and knowing that God sware
with an oath to him, that of the fruit of his loins he would
31 set one upon his throne; he foresaw and spake of the
resurrection of Christ, that neither was he abandoned to
32 hades nor did his flesh see corruption. This Jesus God
33 raised up, whose witnesses we all are. Being therefore
exalted by the right hand of God, and having received from
the Father the promise of the Holy Spirit, he poured forth
34 this which ye both see and hear. For David ascended not
into the heavens, but he says himself, *The Lord spake*
35 *unto my Lord, Sit thou on my right hand, till I put thine*
36 *enemies under thy feet.* Therefore let all the house of Israel
know assuredly, that God made him both Lord and Christ,
this Jesus whom ye crucified.

37 But when they heard, they were pricked to the
heart, and said unto Peter and to the rest of the apostles,
38 Brethren, what must we do? And Peter says unto them,
Repent, and be baptized every one of you upon the name
of Jesus Christ for remission of your sins, and ye will receive
39 the gift of the Holy Spirit. For the promise is unto you,
and to your children, and to all that are afar off, whomso-
40 ever the Lord our God shall have called unto him. And with
many other words did he testify fully and exhort them,
saying, Save yourselves from this perverse generation.
41 They therefore that received his word were baptized; and
in that day there were added about three thousand souls.
42 And they were attending upon the apostle's teaching and
the fellowship, the breaking of bread, and the prayers.

43 And fear came upon every soul; and many wonders
and signs were done through the apostles in Jerusalem,
44 and there was great fear upon all. And all that believed
45 were together, and had all things common, and sold their
possessions and goods, and divided them to all, as any
46 one had need. And daily attending with one accord in the
temple, and breaking bread at home, they partook of food
47 with exultation and singleness of heart, praising God and
having favour with all the people. And the Lord was
adding together daily those who were being saved.

Now Peter and John were going up into the temple at CH. III. the hour of prayer, being the ninth. And a certain man 2 lame from his mother's womb was borne, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those entering into the temple; who seeing 3 Peter and John about to go into the temple asked to receive alms. And Peter gazed earnestly at him with John, and 4 said, Look on us. And he gave heed unto them, expecting to 5 receive something of them. But Peter said, Silver and gold 6 have I none; but what I have, this I give thee: In the name of Jesus Christ the Nazarene walk. And he took him 7 by the right hand, and raised him up: and immediately his feet and ancles received strength, and leaping forth 8 he stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all 9 the people saw him walking and praising God; and they 10 knew him fully that it was he himself who sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened unto him.

And as he laid hold of Peter and John, all the people 11 ran together unto them at the porch that is called Solomon's, greatly wondering. And when Peter saw it, 12 he answered unto the people, Men of Israel, why marvel ye at this man, or why gaze ye earnestly at us, as though by our own power or godliness we had made him to walk? The God of Abraham, and the God of Isaac, and the God 13 of Jacob, the God of our fathers, glorified his servant Jesus; whom ye delivered up and denied in the presence of Pilate, when he judged to release him: but ye denied 14 the Holy and Righteous One, and asked a murderer to be granted unto you, and killed the Prince of life, whom God 15 raised from the dead, whose witnesses we are. And his name upon the faith of his name made this man strong whom ye behold and know; and the faith which is by him gave him this perfect soundness in the presence of you all. And now, brethren, I know that ye acted in ignorance, as 17 did also your rulers: but God thus fulfilled what he before 18

announced through the mouth of all the prophets, that his
19 Christ should suffer. Repent therefore and turn that
your sins may be blotted out, in order that times of
20 refreshing may come from the presence of the Lord, and
that he may send forth Christ Jesus, who was before
21 appointed for you ; whom heaven indeed must receive
until the times of restoration of all things, which God
spake of through the mouth of his holy prophets from
22 of old. Moses indeed said, *A prophet will the Lord our God
raise up unto you from among your brethren, like unto me ;
him shall ye hear in all things whatsoever he shall say unto*
23 *you. And it shall be, that every soul who will not hear
that prophet, shall be utterly destroyed from among the people.*
24 And all the prophets also from Samuel and those that
follow after, as many as spake, likewise announced these
25 days. Ye are the sons of the prophets, and of the
covenant which God made with our fathers, saying unto
Abraham, *And in thy seed shall all the kindreds of the earth*
26 *be blessed.* Unto you first God, having raised up his
servant, sent him to bless you, in turning away every one
of you from your iniquities.

CH. IV. AND as they are speaking unto the people, the priests, and
the captain of the temple, and the Sadducees, came upon
2 them, being grieved because they teach the people, and
3 announce in Jesus the resurrection from the dead ; and
they laid hands on them, and put them in custody until the
4 next day, for it was now evening. Howbeit many of them
who heard the word believed ; and the number of the men
became five thousand.

5 And it came to pass on the morrow, that their rulers,
and the elders, and the scribes, were gathered together at
6 Jerusalem, and Annas the high priest, and Caiaphas, and
John, and Alexander, and as many as were of the kindred
7 of the high priest ; and when they set them in the midst,
they asked, By what power, or by what name, did ye this ?
8 Then Peter, filled with the Holy Spirit, said unto them,
9 Rulers of the people and elders, if we this day are examined
in respect to a good deed done to an impotent man, by what

means he has been saved, be it known unto you all, 10
and to all the people of Israel, that by the name of
Jesus Christ the Nazarene, whom ye crucified, whom God
raised from the dead, even by him does this man stand
before you whole. This is the stone which was set at 11
nought by you the builders, that became the head of the
corner. And there is salvation in no other: for neither 12
is there any other name under the heaven that has been
given among men, whereby we must be saved. And 13
beholding the openness of Peter and John, and having
perceived that they were unlearned and common men, they
marvelled; and they knew them fully that they had been
with Jesus, and seeing the man who was healed standing 14
with them, they could say nothing against it. But when 15
they commanded them to go aside out of the council, they
conferred among themselves, saying, What must we do to 16
these men? for that indeed a notorious sign is come to
pass through them is manifest to all them that dwell at
Jerusalem, and we cannot deny it. But that it spread 17
no further among the people, let us threaten them that
they speak henceforth to no man in this name. And they 18
called them, and commanded them not to speak at all nor
teach in the name of Jesus. But Peter and John answered 19
and said unto them, Whether it is right in the sight of
God to hear you rather than God, judge ye; for we 20
cannot but speak the things which we saw and heard.
So when they further threatened them, they released 21
them, finding nothing how they might punish them, because
of the people, for all glorified God for that which is come
to pass; for the man was above forty years old, on whom 22
this sign of the healing had been wrought.

And having been released, they came to their own com- 23
pany, and told all that the chief priests and elders said
unto them. And when they heard, they lifted up their 24
voice to God with one accord and said, Master, thou art
he that made the heaven, and the earth, and the sea, and
all things in them; who didst say through the Holy 25
Spirit, the mouth of our father David thy servant, *Why*

26 *did Gentiles rage, and peoples imagine vain things? The*
kings of the earth stood by, and the rulers were gathered
27 *together against the Lord and against his Christ. For of*
a truth in this city against thy holy servant Jesus, whom
thou didst anoint, both Herod, and Pontius Pilate, with
Gentiles and peoples of Israel, were gathered together,
28 *to do whatsoever thy hand and thy counsel determined*
29 *before to be done. And now, Lord, look upon their*
threatenings: and grant unto thy servants, that with all
30 *openness they may speak thy word, by thy stretching forth*
thine hand for healing, and that signs and wonders may be
31 *done through the name of thy holy servant Jesus. And*
when they made supplications, the place was shaken where
they were gathered together; and they were all filled with
the Holy Spirit, and were speaking the word of God with
openness.

32 *And the multitude of them that believed were of one*
heart and soul, and not one said that aught of his goods
33 *was his own, but they had all things common. And*
with great power gave the apostles their witness to the
resurrection of Jesus Christ the Lord: and great grace
34 *was upon them all. For there was no one among them*
that lacked: for as many as were possessors of fields or
houses sold them, and brought the prices of the things
35 *sold, and laid them at the apostles' feet; and distribution*
was made unto each according as any one had need.
36 *And Joseph, who by the apostles was surnamed Barnabas,*
which is being interpreted, son of exhortation, a Levite,
37 *a Cyprian by birth, having land, sold it, and brought the*
money and laid it at the apostles' feet.

CH. V. *BUT a certain man named Ananias, with Sapphira his*
2 *wife, sold a possession, and kept back part of the price,*
the wife also being privy to it, and brought a certain part,
3 *and laid it at the apostles' feet. But Peter said, Ananias,*
why did Satan fill thine heart that thou shouldest lie to
the Holy Spirit, and keep back part of the price of the
4 *field? While it remained, did it not remain thine, and*
after it was sold, was it not in thine own authority? why

didst thou conceive this thing in thine heart? thou didst not lie unto men but unto God. And Ananias hearing 5 these words fell down and expired. And great fear came on all that heard; and the younger men arose, wrapt him 6 up, and carried him out and buried him. And it came to 7 pass after the space of about three hours, that his wife, not knowing what is come to pass, came in. And Peter 8 answered unto her, Tell me whether ye sold the field for so much? And she said, Yea, for so much. And Peter said 9 unto her, How is it that ye agreed together to tempt the Spirit of the Lord? behold, the feet of those who buried thy husband are at the door, and they will carry thee out. And she fell down straightway at his feet and expired: and 10 the young men came in and found her dead, and having carried her out, buried her by her husband. And great 11 fear came upon all the church and upon all that heard these things.

And by the hands of the apostles were many signs and 12 wonders wrought among the people; and they were all with one accord in Solomon's porch; and of the rest 13 durst no one join himself to them; but the people magnified them; and believers were the more added to the 14 Lord, multitudes both of men and women, so that they 15 brought forth the impotent even into the streets, and laid them on beds and couches, that when Peter should come, at least his shadow might overshadow some one of them. And the multitude also belonging to the cities round 16 about Jerusalem were coming together, bringing impotent people and those vexed with unclean spirits, and they were all healed.

But the high priest rose up, and all that were with him, 17 which is a sect of the Sadducees, and were filled with envy, and laid their hands on the apostles, and put them 18 in public custody. But an angel of the Lord by night 19 opened the prison doors and brought them forth and said, Go, stand and speak in the temple to the people all the 20 words of this life. And when they heard, they entered 21 into the temple close upon daybreak, and were teaching.

But the high priest came, and they that were with him, and called the council together, and all the eldership of the children of Israel, and sent to the prison to have them
22 brought. But the officers who came found them not in
23 the prison; and they returned and told, saying, The prison found we shut with all safety, and the keepers standing at the doors: but when we opened, we found no
24 one within. Now when both the captain of the temple and the chief priests heard these words, they doubted
25 concerning them whereunto this would grow. But one came and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
26 Then went the captain away with the officers and brought them, not with violence, for they feared the people, lest
27 they should be stoned; and having brought them, they set them in the council. And the high priest asked
28 them saying, We strictly commanded you not to teach in this name; and, behold, ye have filled Jerusalem with your teaching, and wish to bring this man's blood upon
29 us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers
30 raised Jesus, whom ye slew by hanging him on a tree; him God exalted by his right hand as a Prince and
31 Saviour, to give repentance to Israel and remission of sins. And we are witnesses of these things; and so is
32 also the Holy Spirit, whom God gave to them that obey him. When they heard, they were cut to the heart,
33 and took counsel to slay them. But there rose up one in the council, a Pharisee named Gamaliel, a teacher of
34 the law, honoured by all the people, and commanded to put the men forth a little while, and said unto them,
35 Men of Israel, take heed to yourselves touching these men what ye are about to do. For before these days
36 rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as were persuaded by him, were dispersed and came to nought.
37 After this man rose up Judas the Galilean, in the days of

the enrolment, and drew away people after him ; he also perished ; and all, as many as were persuaded by him, were scattered. And now I say unto you, Refrain from 38 these men, and leave them : for if this counsel or this work be of men, it will be destroyed : but if it is of God, 39 ye will not be able to destroy them, lest haply ye be found even to fight against God. And they were persuaded by 40 him : and having called the apostles to them, they beat them, and commanded them not to speak in the name of Jesus, and released them. So they departed rejoicing 41 from the presence of the council, because they were counted worthy to suffer shame on behalf of the name ; and every day in the temple and at home, they ceased 42 not teaching and preaching Christ Jesus.

CH.
VI.

But in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, that their widows were overlooked in the daily ministrations. And the twelve called 2 the multitude of the disciples unto them, and said, It pleases us not to leave the word of God and minister to tables. So, brethren, look ye out among you seven men 3 of good repute, full of the spirit and wisdom, whom we will appoint over this business. But we will attend upon prayer 4 and the ministry of the word. And the saying pleased 5 the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch : whom they set before the apostles ; 6 and when they prayed they laid their hands on them.

And the word of God was increasing ; and the number of 7 the disciples was being multiplied in Jerusalem exceedingly ; and a great multitude of the priests were obedient to the faith.

And Stephen, full of grace and power, did great 8 wonders and signs among the people. But there rose up 9 certain of those belonging to the synagogue who are called Libertines, and Cyrenians, and Alexandrians, and of them from Cilicia and Asia, disputing with Stephen, and they 10

were not able to resist the wisdom and the spirit by which
11 he spake. Then they suborned men who said, We have
heard him speak blasphemous words against Moses and
12 God; and they stirred up the people, and the elders, and
the scribes, and came upon him, and seized him, and
13 brought him to the council, and set up false witnesses who
said, This man ceases not to speak words against the
14 holy place and the law: for we have heard him say,
that this Jesus the Nazarene will destroy this place, and
will change the customs which Moses delivered to us.
15 And all that sat in the council, gazing earnestly at him,
saw his face as the face of an angel.

CH. VII. AND the high priest said, Are these things so? But
2 he said, Brethren and fathers, hear. The God of glory
appeared unto our father Abraham when he was in
3 Mesopotamia, before he dwelt in Haran, and said unto
him, *Go forth from thy land, and from thy kindred, and*
4 *come into the land which I will shew thee.* Then came he
out of the land of the Chaldeans and dwelt in Haran.
And thence, after his father died, he removed him into
5 this land wherein ye now dwell, and gave him no
inheritance in it, not even a foot-breadth: and he pro-
mised to give it to him for a possession, and to his seed
6 after him, when he had no child. And God spake thus,
that his seed should be a sojourner in a strange land; and
that they should bring them into bondage, and illtreat
7 them four hundred years. *And the nation to whom they*
shall be in bondage will I judge, said God; *and after that*
8 *they shall come forth, and serve me in this place.* And
he gave him a covenant of circumcision: and so he
begat Isaac, and circumcised him the eighth day; and
9 Isaac begat Jacob, and Jacob the twelve patriarchs. And
the patriarchs, moved with envy, sold Joseph into Egypt:
10 and God was with him, and delivered him out of all his
afflictions, and gave him favour and wisdom in the sight
of Pharaoh king of Egypt, and he appointed him governor
11 over Egypt and over all his house. Now there came a
famine over all Egypt and Canaan, and great affliction:

and our fathers found no sustenance. But when Jacob 12
heard that there was corn in Egypt, he sent out our
fathers first; and at the second time Joseph was recog- 13
nised by his brethren; and Joseph's kindred became
known unto Pharaoh. And Joseph sent, and called his 14
father Jacob to him and all his family, threescore and
fifteen souls. And Jacob went down into Egypt, and died, 15
he and our fathers, and were removed into Shechem, and 16
laid in the sepulchre that Abraham bought for a sum of
money of the sons of Hamor, in Shechem. But as the 17
time of the promise drew nigh, which God professed to
Abraham, the people grew and multiplied in Egypt, till 18
another king arose over Egypt, who knew not Joseph.
The same dealt subtly with our race, and illtreated 19
the fathers, so that they exposed their young children,
to the end that they might not be preserved alive. In 20
which time Moses was born, and was fair for God: who
was nourished in his father's house three months; but 21
when he was exposed, Pharaoh's daughter took him up,
and nourished him for herself as a son. And Moses was 22
instructed in all the wisdom of the Egyptians; and was
mighty in his words and deeds. And when he was full 23
forty years old, it came into his heart to visit his brethren
the sons of Israel. And seeing one of them suffer wrong, 24
he defended him, and avenged him that was oppressed by
smiting the Egyptian. For he supposed his brethren 25
would understand that God gives them salvation through
his hand; but they understood not. And the next day 26
he appeared unto them fighting and would have brought
them together into peace, saying, Sirs, ye are brethren:
why do ye wrong one to another? But he who was 27
wronging his neighbour thrust him away, saying, Who
set thee a ruler and a judge over us? Desirest thou 28
to kill me, as thou killedst the Egyptian yesterday?
And Moses fled at this saying, and became a sojourner in 29
the land of Midian, where he begat two sons. And when 30
forty years were fulfilled, there appeared to him in the
wilderness of mount Sinai an angel in a flame of fire in

31 a bush. And Moses seeing it, wondered at the vision :
and as he drew near to consider, the voice of the Lord
32 came, *I am the God of thy fathers, the God of Abraham,
and Isaac, and Jacob.* And Moses trembled, and durst
33 not consider. And the Lord said to him, *Loose the sandals
of thy feet; for the place whereon thou standest is holy
34 ground. Surely I saw the illtreatment of my people who are
in Egypt, and I heard their groaning, and am come down
to deliver them; and now come, I send thee into Egypt.*
35 This Moses whom they denied, saying, Who set thee a
ruler and judge? the same has God sent both as a ruler
and deliverer with the hand of the angel who appeared
36 to him in the bush. This man brought them out,
having done wonders and signs in the land of Egypt, and
37 in the Red sea, and in the wilderness forty years. This
is the Moses who said unto the children of Israel,
*A prophet will God raise up unto you from among your
38 brethren, like me.* This is he, that was in the church
in the wilderness with the angel who spake to him in
the mount Sinai and with our fathers; who received
39 living oracles to give unto us; to whom our fathers
would not be obedient, but thrust him from them, and in
40 their hearts turned back into Egypt, saying unto Aaron,
*Make us gods who shall go before us: for as for this Moses,
who brought us out of the land of Egypt, we know not what
41 is become of him.* And they made a calf in those days,
and offered sacrifice unto the idol, and made merry in the
42 works of their own hands. But God turned, and delivered
them up to serve the host of heaven, even as it is written in
the book of the prophets, *Did ye offer to me slain beasts and
sacrifices in the wilderness, forty years, O house of Israel,
43 and take up the tabernacle of Moloch, and the star of the
god Romphan, the figures which ye made to worship them?*
44 *Yea, I will remove you beyond Babylon.* Our fathers had
the tabernacle of witness in the wilderness, even as he
appointed who spake unto Moses that he should make it
45 according to the type that he had seen; which also our
fathers after they received it, brought in with Joshua, at

their taking possession of the Gentiles whom God thrust out before the face of our fathers, unto the days of David, who found favour before God, and asked that he might find a habitation for the house of Jacob. But Solomon built him an house. Howbeit the most High dwells not in what is made with hands ; even as the prophet says, *The heaven is my throne, and the earth is my footstool: what house will ye build me? says the Lord, or what is the place of my rest? Did not my hand make all these things?* Ye stiffnecked and uncircumcised in hearts and ears, ye are always resisting the Holy Spirit; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them who announced before of the coming of the righteous One; of whom ye have now become betrayers and murderers, ye who received the law at arrangements of angels, and kept it not.

And hearing these things, they were cut to the heart, and gnashed their teeth upon him. But he, being full of the Holy Spirit, gazed earnestly into the heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing on the right hand of God. But they cried with a loud voice, and stopped their ears, and rushed upon him with one accord, and cast him out of the city, and stoned him. And the witnesses put off their garments at a young man's feet called Saul, and stoned Stephen, calling upon and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he said this, he fell asleep. But Saul was consenting to his execution. CH.

AND there took place on that day a great persecution against the church which was in Jerusalem: all were scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. But Saul was making havoc of the church, entering into every house, and dragging men and women delivered them up to prison. VIII.

4 So then they that were scattered abroad went every
5 where preaching the word; and Philip went down to
the city of Samaria, and was preaching the Christ unto
6 them. And the multitudes with one accord gave heed
unto the things spoken by Philip, when they heard and
7 saw the signs which he did. For in the case of many
of those having unclean spirits, they came out crying
with a loud voice : and many paralytic and lame were
8,9 healed; and there was much joy in that city. But a
certain man named Simon was in the city before, using
sorcery, and astonishing the nation of Samaria, saying
10 that himself was some great one: to whom they all gave
heed from the least to the greatest, saying, This man is
11 the Power of God which is called Great. And to him they
gave heed, because for a long time he had astonished them
12 with the sorceries. But when they believed Philip preach-
ing concerning the kingdom of God and the name of Jesus
13 Christ, they were baptized, both men and women. And
Simon himself believed also; and when he was baptized,
he attended upon Philip, and was astonished, beholding
14 signs and great works being done. And the apostles in Jeru-
salem having heard that Samaria had received the word
15 of God, sent unto them Peter and John: who, when they
came down, prayed for them, that they might receive
16 the Holy Spirit. For as yet he had fallen upon none of
them, but they had only been baptized into the name
17 of the Lord Jesus. Then laid they their hands on them,
18 and they received the Holy Spirit. But when Simon saw
that through laying on of the apostles' hands the Spirit
19 is given, he offered them money, saying, Give me also
this authority, that on whomsoever I lay hands, he may
20 receive the Holy Spirit. But Peter said unto him,
Thy money go to destruction with thee, because thou
21 thoughtest to acquire the gift of God with money. Thou
hast neither part nor lot in this matter: for thy heart is
22 not right in the sight of God. Repent therefore of this thy
viciousness, and supplicate the Lord, if perhaps the thought
23 of thine heart be forgiven thee; for I see that thou art

in gall of bitterness and a bond of unrighteousness. And 24
Simon answered and said, Do ye supplicate the Lord for
me, that none of the things which ye have said may come
upon me.

So they, having testified fully and spoken the word of 25
the Lord, were returning to Jerusalem and preaching the
gospel in many villages of the Samaritans.

And an angel of the Lord spake unto Philip, saying, 26
Arise, and go toward the south unto the way that goes
down from Jerusalem unto Gaza; this is desert. And 27
he arose and went. And, behold, a man of Ethiopia, an
eunuch of great authority under Candace queen of the
Ethiopians, who was over all her treasure, had come
to worship at Jerusalem, and was returning; and sitting 28
in his chariot was reading the prophet Isaiah. And the 29
Spirit said unto Philip, Go near, and join thyself to this
chariot. And Philip ran thither, and heard him reading 30
Isaiah the prophet, and said, Well, knowest thou what
thou readest? And he said, How can I, except some one 31
should guide me? And he besought Philip that he would
come up and sit with him. Now the passage of the scrip- 32
ture which he was reading was this, *He was led as a sheep
to slaughter; and as a lamb dumb before his shearer, so
opens he not his mouth. In his humiliation his judgment 33
was taken away: his generation who shall declare? for
his life is taken away from the earth.* And the eunuch 34
answered Philip and said, I pray thee, of whom speaks
the prophet this? of himself or of some other one? And 35
Philip opened his mouth, and beginning from this scrip-
ture, preached unto him Jesus. And as they were going 36
along the way, they came unto a certain water; and the
eunuch says, See, here is water; what hinders me to be
baptized? And he commanded the chariot to stand still: 38
and they went down both into the water, both Philip and
the eunuch; and he baptized him. And when they 39
came up out of the water, the Spirit of the Lord caught
away Philip, and the eunuch saw him no more; for he
went on his way rejoicing. But Philip was found at 40

Azotus : and passing through he preached in all the cities, till he came to Caesarea.

CH. IX. BUT Saul, yet breathing of threatening and murder against the disciples of the Lord, went unto the high priest and asked of him letters to Damascus for the synagogues, that if he found any who were of the way, both men and women, he might bring them bound unto Jerusalem. And as he journeyed, it came to pass that he drew nigh to Damascus, and suddenly there shone round about him a light out of the heaven, and he fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise up and go into the city, and it shall be told thee what thou must do. And the men journeying with him had stood speechless, hearing the voice, but beholding no one. And Saul was raised from the earth; and when his eyes were opened, he saw nothing; but they led him by the hand and brought him into Damascus. And he was three days without sight, and did not eat nor even drink.

And there was a certain disciple in Damascus named Ananias; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Rise up, and go to the street which is called Straight, and inquire in the house of Judah for one named Saul of Tarsus; for, behold, he prays; and he saw a man named Ananias who came in and put his hands on him, that he might receive sight. But Ananias answered, Lord, I heard from many about this man, how great evils he did to thy saints in Jerusalem: and here he has authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go; for this man is a chosen vessel unto me, to bear my name both before Gentiles, and kings, and the sons of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went away, and entered into the house; and having put his hands on him said, Brother Saul, the Lord

has sent me, even Jesus that appeared unto thee in the way by which thou camest; that thou mayest receive sight and be filled with the Holy Spirit. And immediately there 18 fell from his eyes as it were scales: and he received sight, rose up, and was baptized, and having taken food, 19 was strengthened.

And he was certain days with the disciples in Damascus, and immediately was preaching Jesus in the synagogues, 20 that he is the Son of God. And all that heard were amazed, 21 and said: Is not this he that destroyed at Jerusalem them who call on this name; and had come hither for this intent, that he might lead them bound unto the chief priests? But Saul was acquiring more strength and confounding 22 the Jews dwelling in Damascus, proving that this is the Christ. And when many days were fulfilled, the Jews took 23 counsel together to kill him; but their plot became known 24 to Saul. And they were even watching the gates day and night that they might kill him; but his disciples took 25 him by night, and let him down through the wall, having lowered him in a basket.

And when he came to Jerusalem, he was trying to 26 join himself to the disciples; and they were all afraid of him, not believing that he is a disciple. But Barnabas 27 took him, and brought him to the apostles, and told them how he saw the Lord in the way, and that he spake to him; and how he preached openly in Damascus in the name of Jesus. And he was with them going in and out 28 at Jerusalem, preaching openly in the name of the Lord; 29 and he was speaking and disputing against the Grecian Jews: but they took in hand to kill him. And when the 30 brethren knew, they brought him down to Caesarea and sent him forth to Tarsus.

So then the church throughout all Judaea and Galilee 31 and Samaria had peace, being built up, and walking in the fear of the Lord; and by the exhortation of the Holy Spirit was multiplied. And it came to pass, that Peter, passing 32 through them all, came down also to the saints dwelling at Lydda. And there he found a certain man named 33

Aeneas, lying on a bed eight years, who was paralyzed.
34 And Peter said unto him, Aeneas, Jesus Christ is curing thee: rise up, and make thy bed. And he rose up
35 immediately. And all dwelling at Lydda and the Sharon saw him, who turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms which she
37 did. And it came to pass in those days, that she was sick and died: and when they washed her, they laid her
38 in an upper chamber. And as Lydda was nigh to Joppa, the disciples having heard that Peter was in it, sent unto him two men, beseeching, Delay not to come to us.
39 So Peter rose up and went with them: when he came, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing coats and garments which Dorcas was making while she was with
40 them. But Peter put them all out, and kneeled down and prayed; and turning to the body he said, Tabitha, rise up. And she opened her eyes, and having seen Peter,
41 sat up. And he gave her his hand and raised her up, and when he called the saints and the widows, he presented
42 her alive. And it became known throughout all Joppa;
43 and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

CH. X. AND a certain man in Caesarea called Cornelius,
2 centurion of a band called the Italian band, devout, and fearing God with all his house, doing much alms to the
3 people and supplicating God always, saw in a vision plainly, about the ninth hour of the day, an angel of God
4 coming in to him and saying unto him, Cornelius. And he gazing earnestly at him and becoming afraid, said, What is it, Lord? And he said unto him, Thy prayers and thine
5 alms are come up for a memorial before God. And now send men to Joppa, and send for one Simon who is surnamed
6 Peter; he lodges with one Simon a tanner, whose house
7 is by the sea side. And when the angel who spake unto

him departed, he called two of the domestics and a devout soldier of them that attended on him, and having told 8 them all sent them to Joppa.

On the morrow, as they journey and draw nigh unto 9 the city, Peter went up upon the housetop to pray about the sixth hour. And he became very hungry, and desired 10 to taste: but while they prepare, a trance came upon him, and he beholds the heaven opened, and a certain 11 vessel descending as a great sheet, let down by four corners upon the earth; wherein were all the four-footed beasts 12 and creeping things of the earth, and birds of the air. And 13 there came a voice to him, Rise up, Peter; slay, and eat. But Peter said, Not so, Lord; for I never ate any thing 14 common and unclean. And a voice came unto him again, a 15 second time, The things which God cleansed, call not thou common. This was done thrice; and straightway the 16 vessel was taken up into the heaven. Now while Peter was 17 doubting in himself what the vision which he saw meant, behold, the men who were sent by Cornelius, having made enquiry for Simon's house, stood at the gate, and called 18 and asked whether Simon, surnamed Peter, lodges here. And while Peter was thinking about the vision, the 19 Spirit said unto him, Behold, men are seeking thee; but 20 rise up, and go down, and go with them, doubting nothing, for I have sent them. And Peter went down 21 to the men and said, Behold, I am he whom ye seek: what is the cause for which ye are come? And they 22 said, Cornelius, a centurion, a righteous man, and fearing God, and of good report among all the nation of the Jews, was divinely instructed by an holy angel to send for thee into his house, and to hear words from thee. He called them in therefore, and lodged them.

And on the morrow he rose up and went forth with 23 them, and some of the brethren from Joppa went with him. And on the morrow they entered into Caesarea; and 24 Cornelius was looking for them, having called together his kinsmen and near friends. And as Peter was coming in, 25 Cornelius met him, and fell at his feet and worshipped.

26 But Peter raised him, saying, Rise up; I myself also am
27 a man. And while talking with him, he went in, and
28 finds many come together, and said unto them, Ye know
how it is an unlawful thing for a Jew to join himself
to or to come near one of another nation; and yet God
shewed me to call no one a common or unclean man;
29 therefore also came I without gainsaying, when sent for.
30 I ask therefore for what reason did ye send for me? And
Cornelius said, Four days ago, until this hour, I was keep-
ing the ninth hour of prayer in my house, and, behold, a
31 man stood before me in bright clothing and says, Corne-
lius, thy prayer was heard, and thine alms were remem-
32 bered in the sight of God. Send therefore to Joppa, and
call for Simon who is surnamed Peter; he lodges in the
33 house of Simon a tanner by the sea side. Immediately
therefore I sent to thee, and thou didst well in coming
hither. Now therefore we are all present before God, to
hear all the things that have been commanded thee by the
34 Lord. And Peter opened his mouth and said, Of a truth
35 I comprehend that God is not a respecter of persons: but
in every nation he that fears him and works righteousness
36 is acceptable to him—the word which he sent unto the
sons of Israel, preaching peace through Jesus Christ; he
37 is Lord of all. Ye know what was spoken of through-
out all Judaea, beginning from Galilee, after the baptism
38 which John preached, concerning Jesus of Nazareth, how
God anointed him with the Holy Spirit and power; who
went about doing good, and curing all that were over-
39 powered by the devil, for God was with him: and we are
witnesses of all things which he did both in the land of the
Jews and in Jerusalem; whom also they slew by hanging
40 him on a tree. Him God raised the third day, and
41 gave him to become manifest, not to all the people,
but to witnesses chosen before by God, even to us who
did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to
testify fully that it is he who has been appointed by God
43 judge of quick and dead. To him bear all the prophets

witness, that through his name every one who believes in him shall receive remission of sins.

While Peter is yet speaking these words, the Holy Spirit fell on all them who hear the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also has been poured out the gift of the Holy Spirit; for they were hearing them speaking with tongues and magnifying God. Then answered Peter, Can any one forbid the water, that these should not be baptized who received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to abide some days.

CH.

AND the apostles and brethren that were in Judaea heard that the Gentiles also received the word of God. But when Peter went up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. And Peter began and expounded the matter to them in order, saying, I was in the city of Joppa praying, and in a trance saw a vision, a certain vessel descending as a great sheet let down by four corners from the heaven, and it came even to me: upon which gazing earnestly I considered, and saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the air. And I also heard a voice saying unto me, Rise up, Peter; slay and eat. But I said, Not so, Lord; for a common or unclean thing never entered into my mouth. But a voice answered a second time out of the heaven, The things which God cleansed, call not thou common. And this was done thrice: and all were drawn up again into the heaven. And, behold, immediately there stood three men at the house in which we were, sent from Caesarea unto me. And the Spirit bade me go with them, doubting nothing. And these six brethren also came with me, and we entered into the man's house. And he told us how he saw the angel in his house standing and saying, Send to Joppa, and send for Simon who is surnamed Peter; who will speak unto thee words whereby

XI.

15 thou shalt be saved, and all thy house. And as I began
to speak, the Holy Spirit fell on them, as on us also at the
16 beginning. And I remembered the word of the Lord, how
he said, John indeed baptized with water; but ye shall be
17 baptized in the Holy Spirit. If therefore God gave them
the like gift as he did also unto us who believed on the
Lord Jesus Christ; who was I that I could withstand
18 God? When they heard these things, they held their
peace, and glorified God, saying, So then to the Gentiles
also God gave repentance unto life.

19 Now they who were scattered abroad by the affliction
that arose about Stephen travelled as far as Phenice, and
Cyprus, and Antioch, speaking the word to none but unto
20 the Jews only. But some of them were men of Cyprus and
Cyrene, who, when they came to Antioch, spake unto the
21 Greeks also, preaching the Lord Jesus. And the hand of
the Lord was with them; and a great number that believed
22 turned unto the Lord. But the report concerning them
came unto the ears of the church which was in Jerusalem;
23 and they sent forth Barnabas as far as Antioch; who,
when he came and saw the grace of God, rejoiced, and
exhorted all to cleave unto the Lord with purpose of
24 heart; for he was a good man, and full of the Holy Spirit
and of faith. And a great multitude was added unto the
25, 26 Lord. And he went forth to Tarsus, to seek Saul; and
when he found him he brought him unto Antioch. And it
happened to them, that even a whole year they were gathered
together in the church, and taught a great multitude; and
the disciples were first called Christians in Antioch.

27 And in these days prophets from Jerusalem came down
28 unto Antioch. And there rose up one of them named
Agabus, and signified through the spirit that there was to
be a great famine over all the world, which came to pass
29 in the time of Claudius. And according as any one of the
disciples was prospered, they determined each of them to
30 send relief unto the brethren dwelling in Judaea: which
also they did, having sent it to the elders by the hand of
Barnabas and Saul.

Now about that time Herod the king laid his hands CH. XII.
upon certain of the church to illtreat them. And he slew 2
James the brother of John with the sword. And seeing 3
that it was acceptable to the Jews, he proceeded to get hold
of Peter also (then were the days of unleavened bread); and 4
he took him, and put him into prison, and delivered him up
to four quaternions of soldiers to keep him; wishing after
the passover to bring him forth to the people. Peter there- 5
fore was kept in the prison: but prayer was made earnestly
by the church unto God for him. And when Herod was 6
about to bring him forth, the same night Peter was sleeping
between two soldiers, bound with two chains: and guards
before the door were keeping the prison. And, behold, an 7
angel of the Lord came to him, and a light shone in the
room: and he smote Peter on the side, and raised him,
saying, Rise up quickly. And his chains fell off from his
hands. And the angel said unto him, Gird thyself and 8
bind on thy sandals. And he did so. And he says unto
him, Cast thy garment about thee and follow me. And 9
he went out and followed, and knew not that what was
done through the angel was real, but thought he saw a
vision. And having passed through the first watch and 10
second, they came unto the iron gate that leads into the
city, which opened to them of its own accord: and they
went out, and passed on through one street, and im-
mediately the angel departed from him. And when Peter 11
came to himself he said, Now I know indeed that the
Lord sent forth his angel, and delivered me out of the
hand of Herod and all the expectation of the people
of the Jews. And when he became conscious of it, he 12
came to the house of Mary the mother of John surnamed
Mark; where many were collected and praying. And 13
as he knocked at the door of the gate, a maid came to
hearken, named Rhoda; and knowing fully Peter's voice, 14
she opened not the gate for joy, but ran in and told that
Peter was standing before the gate. And they said unto 15
her, Thou art mad. But she positively affirmed that it
was even so. And they said, It is his angel. But Peter 16

continued knocking; and when they opened they saw
17 him, and were astonished. But he, beckoning unto them
with the hand to hold their peace, related how the Lord
brought him out of the prison, and said, Tell these things
unto James and the brethren. And he went out, and
18 proceeded to another place. But when it was day, there
was no small stir among the soldiers, what was become
19 of Peter. And when Herod sought after him and found
him not, he examined the keepers, and commanded that
they should be led away to death, and went down from
20 Judaea to Caesarea, and there abode. And he was highly
displeased with them of Tyre and Sidon: but they came
with one accord to him, and, having made Blastus the
king's chamberlain their friend, asked peace, because
21 their country was nourished by the king's. And upon a
set day Herod, having put on royal clothing, sat on
22 his judgment seat, and made a speech unto them; and
the people shouted, The voice of a god and not of a man.
23 And immediately an angel of the Lord smote him, because
he gave not God the glory: and he was eaten by worms
and expired.

24, 25 But the word of God grew and multiplied. And
Barnabas and Saul returned from Jerusalem, when they
completed the ministry, taking with them John who was
surnamed Mark.

CH. XIII. Now there were in Antioch in the church that was there
prophets and teachers; Barnabas, and Simeon that was
called Niger, and Lucius of Cyrene, and Manaen, foster-
2 brother of Herod the tetrarch, and Saul. As they were
serving the Lord and fasting, the Holy Spirit said, Sepa-
rate me now Barnabas and Saul for the work whereunto
3 I have called them for myself. Then when they fasted
and prayed and laid their hands on them, they sent them
4 away. They therefore, being sent forth by the Holy Spirit,
went down unto Seleucia, and thence they sailed away to
5 Cyprus; and when they came to Salamis, they announced
the word of God in the synagogues of the Jews: and they
6 had also John as an assistant. And when they went

through the whole island, as far as Paphos, they found a certain magician, a false prophet, a Jew whose name was Barjesus, who was with the proconsul Sergius Paulus, 7 an intelligent man. He having called for Barnabas and Saul, sought to hear the word of God. But Elymas the 8 magician, for so his name is interpreted, withstood them, seeking to pervert the proconsul from the faith. But 9 Saul (who is also called Paul), filled with the Holy Spirit, gazed earnestly at him and said, O full of all deceit and 10 all mischief, son of the devil, enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord? And now, behold, the hand of the Lord is upon 11 thee, and thou wilt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness; and going about he was seeking some to lead him by the hand. Then the proconsul, when he saw what was 12 done, believed, being astonished at the teaching of the Lord.

Now Paul and his company put to sea from Paphos, 13 and came to Perga in Pamphylia; and John withdrawing from them returned to Jerusalem. But they passed on 14 from Perga and came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the 15 rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul rose up, and beckoning with the hand said, 16 Men of Israel, and ye that fear God, hear. The God 17 of this people of Israel chose our fathers, and exalted the people in their sojourn in the land of Egypt, and with an high arm brought them out of it, and for about 18 the time of forty years nourished them in the wilderness, and destroyed seven nations in the land of Chanaan, 19 and gave their land as an inheritance about four hundred and fifty years. And after these things he gave 20 judges until Samuel the prophet. And from that time 21 they asked a king; and God gave unto them Saul son of Kish, a man of the tribe of Benjamin, for the space of forty years; and when he removed him he raised 22

up unto them David for king, to whom also he bare witness and said, *I found David the son of Jesse, a man* 23 *after mine own heart, who will do all my will.* Of this man's seed, God according to promise brought unto Israel 24 a Saviour, Jesus; when John first preached before his entrance a baptism of repentance to all the people of 25 Israel. And as John was fulfilling his course, he said, Who do you suppose that I am? I am not he; but, behold, there comes one after me, the sandals of whose 26 feet I am not worthy to loose. Brethren, sons of the race of Abraham, and those among you who fear God, to us 27 was the word of this salvation sent forth. For they that dwell in Jerusalem and their rulers, not knowing him nor yet the voices of the prophets which are read every sabbath day, fulfilled them by their judgment of him; 28 and though they found no cause of death, they asked 29 Pilate that he should be slain; and when they finished all the things that were written of him, they took him 30 down from the tree and laid him in a tomb. But God 31 raised him from the dead, and he appeared for many days to them who came up with him from Galilee to Jerusalem, 32 who are now his witnesses unto the people. And we preach unto you the promise which was made unto the fathers, 33 that God has perfectly fulfilled the same unto our children, in raising up Jesus; as it is also written in the first psalm, 34 *Thou art my Son, this day I have begotten thee.* And that he raised him up from the dead, no more to return to corruption, he has spoken thus, *I will give you the holy promises* 35 *of David, the sure.* Wherefore he says also in another psalm, *Thou wilt not give thine Holy One to see corruption.* 36 For David, after he served the counsel of God for his own generation, fell asleep, and was added to his fathers and saw 37 corruption; but he, whom God raised, saw not corruption. 38 Be it known unto you therefore, brethren, that through 39 this man is announced unto you remission of sins; from all things from which ye could not be justified in the law of 40 Moses, every one that believes in him is justified. Beware therefore, lest that come upon you which is spoken in the

prophets : *Behold, ye despisers, and marvel, and perish : for* 41
I work a work in your days, a work which ye will in no wise
believe, though one should fully declare it unto you.

And as they were going out they besought that these 42
 words might be spoken to them the next sabbath. And 43
 when the synagogue broke up, many of the Jews and
 religious proselytes followed Paul and Barnabas, who,
 speaking to them, persuaded them to continue in the
 grace of God. And on the following sabbath almost 44
 the whole city was gathered together to hear the word
 of the Lord. But when the Jews saw the multitudes, 45
 they were filled with envy, and contradicted the things
 spoken by Paul, contradicting and blaspheming. Then 46
 Paul and Barnabas spake openly and said, It was neces-
 sary that the word of God should first be spoken to
 you : seeing ye thrust it from you, and judge yourselves
 unworthy of everlasting life, lo, we turn to the Gen-
 tiles. For so has the Lord commanded us : *I have set* 47
thee for a light of the Gentiles, that thou shouldest be for
salvation even unto the uttermost part of the earth. And 48
 the Gentiles hearing, rejoiced, and glorified the word of
 the Lord, and as many as were appointed to life ever-
 lasting believed ; and the word of the Lord was carried 49
 throughout all the region. But the Jews stirred up the 50
 proselyte women of rank, and the chief men of the city,
 and raised a persecution against Paul and Barnabas, and
 cast them from their borders. But they shook off the dust 51
 of their feet against them, and came unto Iconium ; and 52
 the disciples were filled with joy and the Holy Spirit. CH.

AND it came to pass in Iconium, that they went to- XIV.
 gether into the synagogue of the Jews, and so spake that
 a great multitude both of Jews and Greeks believed. But 2
 the Jews that believed not stirred up and embittered the
 minds of the Gentiles against the brethren. A long time 3
 therefore they abode, speaking openly in reliance on the
 Lord, bearing witness to the word of his grace, giving signs
 and wonders to be done through their hands. But the 4
 multitude of the city was divided : and some were with

5 the Jews, and some with the apostles. And when a rush
was made, both of the Gentiles and Jews with their rulers,
6 to insult and stone them, they became conscious of it, and
fled unto the cities of Lycaonia, Lystra and Derbe, and
7 the region round about; and there they were preaching
the gospel.

8 And there sat a certain man at Lystra, impotent in
his feet, lame from his mother's womb, who never walked.
9 The same heard Paul speak; who, gazing earnestly at
10 him and seeing he had faith to be saved, said with a
loud voice, Stand upright on thy feet. And he leaped
11 and walked. And the multitudes seeing what Paul did
lifted up their voice, saying in the speech of Lycaonia,
The gods are come down to us in the likeness of men;
12 and they called Barnabas Zeus; and Paul Hermes,
13 since he was the chief speaker. And the priest of
Zeus, who was before the city, having brought oxen and
garlands unto the gates, desired to sacrifice with the
14 multitudes. But the apostles, Barnabas and Paul, when
they heard it rent their garments, and rushed forth to
15 the multitude, crying and saying, Sirs, why do ye these
things? We also are men of like nature with you, preach-
ing unto you that ye should turn from these vanities
unto the living God, who made the heaven and the earth
16 and the sea, and all things that are therein; who in the
generations past suffered all the nations to walk in their
17 own ways; nevertheless he has not left himself without
witness, in that he does good, giving you rain from
heaven and fruitful seasons, filling your hearts with food
18 and gladness. And with these sayings scarce restrained
they the multitudes from sacrificing unto them.

19 But there came thither from Antioch and Iconium
Jews, and having persuaded the multitudes and stoned
Paul, they drew him out of the city, thinking that he
20 was dead: but when the disciples gathered round him,
he rose up and entered into the city. And the next day
21 he went out with Barnabas to Derbe, and preaching the
gospel to that city, and having made many disciples,

they returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to 22 continue in the faith, and that we must through many afflictions enter into the kingdom of God. And when they 23 elected for them elders in every church, they prayed with fastings, and commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came 24 into Pamphylia, and having spoken the word in Perga, 25 they went down into Attalia, and thence sailed away 26 to Antioch, whence they had been delivered over to the grace of God for the work which they fulfilled. And when 27 they arrived and gathered the church together, they reported all that God did with them, and that he opened a door of faith unto the Gentiles. And they abode no little 28 time with the disciples.

CH.

XV.

AND certain men came down from Judaea and were teaching the brethren, Except ye have been circumcised after the custom of Moses, ye cannot be saved. And when 2 Paul and Barnabas had no small dissension and discussion with them, they appointed that Paul and Barnabas and certain others of them should go up to Jerusalem unto the apostles and elders about this question. They there- 3 fore having been sent forward by the church, passed through Phenice and Samaria, declaring fully the conversion of the Gentiles, and caused great joy unto all the brethren. And when they came to Jerusalem, they were 4 received by the church, and the apostles and the elders, and reported all that God did with them. But there 5 rose up certain of the sect of the Pharisees, who believed, saying, It is necessary to circumcise them, and to command them to keep the law of Moses.

And the apostles and the elders were gathered together 6 to see about this matter. And when there had been much 7 discussion, Peter rose up and said unto them, Brethren, ye know that a good while ago God made choice among you, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, who knows the hearts, 8 bare them witness, giving the Holy Spirit, even as unto

9 us ; and put no distinction between us and them, having
10 purified their hearts by the faith. Now therefore why
tempt ye God, to put a yoke upon the neck of the disciples,
11 which neither our fathers nor we were able to bear? But
through the grace of the Lord Jesus we believe we are
12 saved in the same manner as they also. So all the mul-
titude kept silence, and were hearing Barnabas and Paul
declaring what signs and wonders God did among the
13 Gentiles by them. And after they were silent, James
14 answered, saying, Brethren, hear me. Simeon declared
how God at first did visit the Gentiles, to take out of
15 them a people for his name. And with this agree the
16 words of the prophets, even as it is written, *After this
I will return, and will build again the tabernacle of David
which has fallen ; and I will build again the ruins thereof,*
17 *and will set it up : that the residue of men may seek after
the Lord, and all the Gentiles, upon whom my name has*
18 *been called, says the Lord, who does these things which were*
19 *known from the beginning.* Wherefore I judge, that we
trouble not those who from among the Gentiles are turn-
20 ing to God ; but that we write unto them to abstain from
the pollutions of idols, and from fornication, and from
21 things strangled, and from blood. For Moses from the
generations of old has them that preach him city by city,
being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders,
with the whole church, to choose out men of their own
company and send them to Antioch with Paul and Bar-
nabas ; namely, Judah called Barsabbas, and Silas, lead-
23 ing men among the brethren, and they wrote by them :
The apostles and the elders who are brethren, unto the
brethren who are of the Gentiles in Antioch and Syria and
24 Cilicia greeting. Since we heard that certain who went
out from us troubled you with words, subverting your
25 souls, to whom we gave no commandment, it seemed good
unto us, having become of one mind, to choose out and
send men unto you with our beloved Barnabas and Paul,
26 men that have delivered up their lives for the name of our

Lord Jesus Christ. We have sent therefore Judah and 27
 Silas, who will also themselves tell you the same things
 by word of mouth. For it seemed good to the Holy Spirit 28
 and to us to lay upon you no farther burden than these
 necessary things, that ye abstain from meats offered to 29
 idols, and blood, and things strangled, and fornication;
 from which if ye keep yourselves, ye will do well. Fare ye
 well.

So when they were dismissed, they came down to 30
 Antioch, and having gathered the multitude together de-
 livered the epistle. And when they read it, they rejoiced 31
 over the exhortation. And Judah and Silas, being pro- 32
 phets also themselves, exhorted the brethren with many
 words and confirmed them; and having remained a while, 33
 they were dismissed in peace from the brethren unto those
 who sent them.

But Paul and Barnabas continued in Antioch, teaching 35
 and preaching the word of the Lord, with many others
 also. And after some days Paul said unto Barnabas, Let 36
 us now return and visit the brethren in every city where
 we announced the word of the Lord, and see how they
 do. And Barnabas wished to take with them John also 37
 who was called Mark; but Paul thought it proper not 38
 to take him with them who departed from them from
 Pamphylia, and went not with them to the work. And 39
 there arose a sharp contention, so that they separated
 one from the other; and Barnabas took Mark and sailed
 forth unto Cyprus.

But Paul, having chosen Silas, went forth, being de- 40
 livered over by the brethren unto the grace of the Lord;
 and he went through Syria and Cilicia, confirming the 41
 churches.

AND he came down to Derbe and to Lystra. And, 42
 behold, a certain disciple was there, named Timothy, son
 of a believing Jewish woman, but whose father was a
 Greek: who was well reported of by the brethren in Lystra 2
 and Iconium. Him would Paul have to go forth with him; 3
 and took and circumcised him because of the Jews who

were in those places ; for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered up to them the decrees to keep, that were ordained by the apostles and elders who were in Jerusalem.

5 The churches therefore were made strong in the faith, 6 and increased in number daily. Now they went through Phrygia and the region of Galatia, having been forbidden by 7 the Holy Spirit to speak the word in Asia ; and after they came to Mysia, they were trying to go into Bithynia, but 8 the Spirit of Jesus suffered them not ; and passing Mysia 9 they came down to Troas. And a vision appeared to Paul by night ; a certain man of Macedonia was standing and beseeching him, and saying, Come over into Macedonia 10 and help us. And after he saw the vision, immediately we sought to go forth into Macedonia, concluding that God had called us for himself to preach the gospel unto them.

11 And setting sail from Troas, we came with a straight course to Samothrace, and the next day to Neapolis, 12 and thence to Philippi, which is a chief city of that part of Macedonia, a colony. And we were in this city 13 abiding certain days. And on the sabbath day we went forth out of the gate to a river side, where we supposed there was a place of prayer ; and we sat down and spake 14 unto the women who came together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, was hearing ; whose heart the Lord opened to attend unto the things spoken by Paul. 15 And when she was baptized and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house and abide ; and she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by sooth- 17 saying. The same following Paul and us cried, saying, These men are servants of the most high God, who 18 announce unto you the way of salvation. And this she

did many days. But Paul, being grieved, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her; and it came out the same hour. And when her masters saw that the hope of their gain 19 was gone, they took hold of Paul and Silas, and drew them into the market place unto the rulers, and having brought 20 them to the magistrates said, These men, being Jews, exceedingly trouble our city, and announce customs which 21 are not lawful for us to receive neither to do, being Romans. And the multitude rose up together against 22 them; and the magistrates rent off their garments, and commanded to beat them with rods; and when they 23 laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having re- 24 ceived such a charge, cast them into the inner prison, and made their feet fast in the stocks. But towards midnight 25 Paul and Silas were praying and singing praises unto God; and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the chains of all were loosed. And the jailor 27 awaking out of sleep, and seeing the prison doors open, drew a sword and was about to kill himself, supposing that the prisoners had fled. But Paul called with a loud 28 voice, saying, Do thyself no harm; for we are all here. Then he asked for lights, and sprang in, and trembling 29 fell down before Paul and Silas, and having brought them 30 out said, Sirs, what must I do to be saved? And they 31 said, Believe on the Lord Jesus, and thou wilt be saved and thy household. And they spake unto him the word of 32 the Lord, with all that were in his house. And he took 33 them with him that hour of the night, and washed their stripes, and was baptized, himself and all his, straightway. And when he brought them up into his house, he set a table 34 before them, and exulted with all his house, having believed in God. And when it was day, the magistrates sent the 35 serjeants, saying, Release those men. And the jailor told 36 these words to Paul, The magistrates have sent that ye be

37 released : now therefore depart and go in peace. But Paul said unto them, They beat us publicly, uncondemned, being Romans, and cast us into prison ; and now do they cast us out secretly ? nay verily ; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates. And they feared when they heard that they were Romans, and came and exhorted them, and fetched them out, and asked them to depart from the city. And they went out of the prison and entered into the house of Lydia : and when they saw the brethren, they exhorted them and departed.

CH. XVII. AND when they travelled through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his custom was, went in unto them, and for three sabbaths discoursed to them from the scriptures, opening and alleging that the Christ must needs have suffered and risen from the dead ; and that he is Christ Jesus whom I announce unto you. And some of them were persuaded, and joined themselves to Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews were moved with envy, and took unto them certain evil men of the idlers in the market place, and gathered a crowd and set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth to the people ; but when they found them not, they drew Jason and certain brethren unto the city magistrates, shouting, These that turned the world upside down are come hither also, whom Jason has received : and these all are doing contrary to the decrees of Caesar, saying that there is another king, Jesus. And they troubled the multitude and the city magistrates hearing these things ; and having taken security of Jason and the rest, they released them.

10 And the brethren immediately sent away both Paul and Silas by night unto Beroea ; who when they came thither went into the synagogue of the Jews : and these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining

the scriptures daily, whether these things were so. There- 12
 fore many of them believed; and of the honourable Grecian
 women and men not a few. But when the Jews of 13
 Thessalonica knew that at Beroea also the word of God
 was announced by Paul, they came thither also, stirring
 up and troubling the multitudes. And then immediately 14
 the brethren sent away Paul to go even to the sea: and
 Silas and Timothy abode there still. And they that 15
 conducted Paul brought him unto Athens; and having
 received a commandment unto Silas and Timothy to come
 to him with all speed, they departed.

Now while Paul was waiting for them at Athens, his 16
 spirit was roused to anger within him, beholding the city
 full of idols. Therefore he discoursed in the synagogue 17
 with the Jews and the proselytes, and in the market daily
 with them that met him. And some also of the Epi- 18
 curean and of the Stoic philosophers conferred with him,
 and some said, What would this babbler say? others,
 He seems to be an announcer of foreign gods, because
 he was preaching Jesus and the resurrection. And they 19
 took hold of him and brought him unto Mars' hill, saying,
 May we know what this new doctrine is, whereof thou
 speakest? For thou bringest certain strange things to 20
 our ears; we would know therefore what these things
 mean. Now all Athenians and the strangers sojourning 21
 there spent their leisure for nothing else but to tell or to
 hear something new. Then Paul stood in the midst of 22
 Mars' hill and said, Men of Athens, I behold that in all
 things ye are rather superstitious. For as I passed 23
 through and beheld your objects of worship, I found also
 an altar with this inscription, To an unknown God. What
 therefore, not knowing, ye worship, this I announce unto
 you. The God that made the world and all things therein, 24
 he being Lord of heaven and earth, dwells not in temples
 made with hands; neither is served by men's hands, as 25
 though he needed any thing, seeing he himself gives to
 all life and breath and all things; and made of one every 26
 nation of men to dwell on all the face of the earth, having

fixed appointed times and the bounds of their habitation ;
27 that they should seek God, if haply they might feel
after him and find him, though he is not far from each
28 one of us. For in him we live, and move, and are, as
certain also of your own poets have said, *For we are also*
29 *his offspring*. Forasmuch then as we are God's offspring,
we ought not to think that the deity is like unto gold,
or silver, or stone, graven by art and man's thought.
30 The times of ignorance therefore God overlooked, but now
31 commands men that all every where should repent, be-
cause he appointed a day, in the which he is about to
judge the world in righteousness by a man whom he
ordained ; having given assurance unto all by raising him
32 from the dead. But when they heard of a resurrection
of the dead, some mocked ; others said, We will hear thee
33 of this matter even again. So Paul departed from among
34 them. But certain men joined themselves to him and
believed ; among whom was also Dionysius the Areopagite,
and a woman named Damaris, and others with them.

CH. XVIII. AFTER these things he departed from Athens and
2 came to Corinth. And having found a certain Jew named
Aquila, born in Pontus, lately come from Italy, and
Priscilla his wife, (because Claudius had commanded all
the Jews to depart from Rome), he came unto them,
3 and because he was of the same occupation, he abode with
them, and they wrought ; for they were tentmakers by
4 occupation. And he was discoursing in the synagogue
every sabbath, and persuading both Jews and Greeks.

5 But when Silas and Timothy came down from Mace-
donia, Paul was engrossed with the word, testifying fully to
6 the Jews that Jesus is the Christ. And when they opposed
themselves and blasphemed, he shook out his garments
and said unto them, Your blood be upon your own head ; I
will henceforth, with a pure conscience, go unto the Gen-
7 tiles. And he departed thence, and entered into a certain
man's house, named Titius Justus, one that worshipped
8 God, whose house joined close to the synagogue. But
Crispus, the ruler of the synagogue, believed on the Lord

with all his household; and many of the Corinthians hearing believed and were baptized. And the Lord spoke 9 to Paul in the night through a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no one shall set on thee to illtreat thee, for I have much people in this city. And he continued there a year and 11 six months, teaching the word of God among them. And 12 when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him to the judgment seat, saying, This man is persuading men to 13 worship God contrary to the law. And when Paul was 14 about to open his mouth, Gallio said unto the Jews, If it were some injustice or an evil misdeed, O ye Jews, with reason I should have borne with you: but if it is questions 15 about a word and names, and your own law, look to it yourselves; I do not wish to be judge of these matters. And he drove them away from the judgment seat. Then 16, 17 all took hold of Sosthenes, the ruler of the synagogue, and were striking him before the judgment seat; and Gallio cared for none of those things.

And Paul, having abode yet many days, took his leave 18 of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shaven his head in Cenchrea: for he had a vow. And they came to Ephesus, and he left 19 them there: but he himself entered into the synagogue and discoursed with the Jews. And when they asked him 20 to abide for a longer time, he consented not; but taking 21 leave, and saying, I will return again unto you if God will, he set sail from Ephesus. And having landed at Caesarea, 22 gone up, and saluted the church, he went down to Antioch, and after spending some time there, he departed, going 23 through the region of Galatia and Phrygia in order, confirming all the disciples.

And a certain Jew named Apollos, born at Alexandria, 24 an eloquent man, came to Ephesus, being mighty in the scriptures. This man had been instructed in the way of 25 the Lord; and being fervent in the spirit, he spake and taught accurately the things concerning Jesus, knowing

26 only the baptism of John; and he began to speak openly
in the synagogue. When Aquila and Priscilla heard him,
they took him to them, and expounded unto him the way
27 of God more accurately. And when he wished to pass
into Achaia, the brethren wrote, exhorting the disciples to
receive him: who, when he was come, helped them much
28 who had believed through grace. For he vehemently con-
futed the Jews in public, shewing by the scriptures that
Jesus is the Christ.

CH. XIX. AND it came to pass, that while Apollos was at Corinth,
Paul having passed through the upper parts came to
2 Ephesus; and found certain disciples, and said unto them,
Did ye receive the Holy Spirit when ye believed? And
they said unto him, Nay, we did not so much as hear
3 whether there is a Holy Spirit. And he said, Into what
then were ye baptized? And they said, Into John's
4 baptism. Then said Paul, John baptized with a baptism
of repentance, saying unto the people that they should
believe on the One coming after him, that is, on Jesus.
5 And when they heard, they were baptized into the name
6 of the Lord Jesus, and Paul having laid his hands upon
them, the Holy Spirit came on them, and they were speak-
7 ing with tongues and prophesying. And all the men were
about twelve.

8 And he went into the synagogue, and spake openly for
three months, discoursing and persuading the things
9 concerning the kingdom of God. But when some were
hardened and believed not, speaking evil of the way before
the multitude, he departed from them and separated the
disciples, discoursing daily in the school of Tyrannus.
10 And this continued for two years; so that all they who
dwelt in Asia heard the word of the Lord, both Jews and
Greeks.

11 And God did special mighty works by the hands
12 of Paul: so that even unto the sick were brought from
his body handkerchiefs or aprons; and the diseases de-
13 parted from them, and the evil spirits went out. But
some also of the wandering Jews, exorcists, took in hand

to name over them having the evil spirits the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches. And there were certain ones of Scevas a Jew, 14 a high priest, seven sons, who did so. But the evil spirit 15 answered and said unto them, Jesus I know, and Paul I know well; but who are ye? And the man in whom the 16 evil spirit was leaped on them, and overcame both and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both 17 Jews and Greeks who dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified; and many of them that believed came confessing and 18 declaring their deeds. Many also of them who practised 19 the magical arts brought the books together, and burned them before all: and they counted the price of them, and found fifty thousand pieces of silver.

So mightily grew the word of the Lord and prevailed. 20

And when these things were ended, Paul purposed in 21 the spirit, after passing through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia 22 two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir about 23 the way. For a certain man named Demetrius, a silver-smith, making silver shrines of Artemis, brought no small gain unto the craftsmen; whom he called together and 25 the workmen of like occupation, and said, Sirs, ye know well that by this craft we have our wealth, and ye be- 26 hold and hear, that this Paul has persuaded and turned away a great multitude not only of Ephesus but of almost all Asia, saying that they are not gods which are made with hands. And not only is this our business in danger 27 of coming into disrepute; but also that the temple of the great goddess Artemis will be set at nought, and her magnificence destroyed whom all Asia and the world worship. And when they heard and became full of 28 passion, they cried saying, Great is the Artemis of the

29 Ephesians. And the city was filled with confusion; and they rushed with one accord into the theatre, having seized along with them Gaius and Aristarchus, Macedonians, Paul's companions in travel. And when Paul wished to enter in unto the people, the disciples suffered him not; and some also of the presidents of Asia, who were his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore were crying one thing and some another; for the assembly was confused, and the majority knew not wherefore they had come together. And they instructed Alexander out of the multitude, the Jews having put him forward; and Alexander having beckoned with the hand, was desirous to make his defence unto the people. But when they knew that he was a Jew, one voice arose from all, as they cried about two hours, Great is the Artemis of the Ephesians. And the townclerk having appeased the multitude, says, Men of Ephesus, what human being is there that knows not that the city of the Ephesians is guardian of the great Artemis, and of the image which fell down from Zeus? Seeing then that these things cannot be spoken against, ye ought to be appeased, and to do nothing rash. For ye brought these men, who are neither robbers of temples, nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen with him, have a matter against any one, the courts are held and there are prosecutors; let them implead one another. But if ye seek for any thing concerning other matters, it shall be determined in the lawful assembly. For we are in danger of being accused about this day's insurrection, there being no cause respecting which we shall be able to render an account of this concourse. And when he had thus spoken, he dismissed the assembly.

CH. XX. AND after the uproar ceased, Paul sent for the disciples, and exhorted and embraced them, and departed to go into Macedonia. And when he went through those parts, and gave them much exhortation, he came into Greece, and having abode three months, when a plot

was laid for him by the Jews, as he was about to sail into Syria, he had a mind to return through Macedonia. And there accompanied him Sopater son of Pyrrhus, 4 a Bereean, and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe and Timothy; and of Asia, Tychicus and Trophimus. These having gone 5 forward remained for us in Troas; and we sailed away 6 from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we had been 7 gathered together to break bread, Paul discoursed unto them, being about to depart on the morrow, and continued the discourse until midnight; and there were many lamps 8 in the upper room, where we were gathered together. And there sat upon the window a certain young man 9 named Eutychus, being fallen into a deep sleep; and as Paul was long discoursing, he sunk down with sleep, and fell from the third loft down and was taken up dead. But 10 Paul went down, and fell on him, and embracing him said, Make no noise; for his life is in him. And when he went 11 up, and broke the bread and tasted, he conversed a long while, even till break of day, and so departed. And they 12 brought the young man alive, and were not a little comforted.

And we went forward to the ship and set sail for Assos, 13 intending to take in Paul from that place: for so had he appointed, intending himself to go afoot. And when he 14 met us at Assos, we took him in and came to Mitylene. And sailing away thence, we came the following day over 15 against Chios; and the next we arrived at Samos, and the next day we came to Miletus. For Paul had deter- 16 mined to sail past Ephesus, that he might not spend time in Asia: for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

But from Miletus he sent to Ephesus and called the 17 elders of the church. And when they came to him, he 18 said unto them, Ye know, from the first day that I came

19 into Asia, how I was with you the whole time, serving
the Lord with all humility, and tears, and temptations
20 which befell me in the plots of the Jews: how I kept
back none of the things profitable, that I should not
announce it to you and teach you publicly, and from
21 house to house, testifying fully both to Jews and Greeks,
repentance toward God, and faith toward our Lord Jesus
22 Christ. And now, behold, I am going bound in the
spirit unto Jerusalem, not knowing the things that will
23 befall me there, save that the Holy Spirit testifies fully
to me in every city, saying that bonds and afflictions
24 abide me. But I count my life not worth mentioning
for myself, so that I may complete my course and the
ministry which I received from the Lord Jesus, to testify
25 fully the gospel of the grace of God. And now, behold,
I know that ye all, among whom I went about preach-
26 ing the kingdom, will see my face no more. Wherefore
I testify to you this day, that I am pure from the blood
27 of all; for I kept not back from declaring unto you all
the counsel of God. Take heed unto yourselves, and to
28 all the flock, in which the Holy Spirit made you bishops,
to shepherd the church of the Lord, which he pur-
29 chased with his own blood. I know that after my depart-
ing grievous wolves will enter in among you, not sparing
30 the flock; and from among yourselves men will rise up,
speaking perverse things to draw away the disciples after
31 them. Therefore watch, remembering that for three
years, night and day, I ceased not to admonish every one
32 with tears. And now, I commend you to God and to
the word of his grace, which is able to build up, and to
33 give the inheritance among all the sanctified. I longed
34 for no man's silver, or gold, or apparel. Ye yourselves
know, that these hands ministered unto my necessities,
35 and to them that were with me. I shewed you in all
respects that so labouring ye ought to support the weak,
and to remember the words of the Lord Jesus, that he
himself said, It is more blessed to give than to receive.
36 And when he spake thus, he kneeled down, and prayed

with them all. And they all wept sore, and fell on Paul's 37 neck, and kissed him tenderly, sorrowing most of all for 38 the words which he had spoken, that they were to behold his face no more. And they sent him forward unto the ship.

CII.

AND it came to pass, after we tore ourselves from XXI. them, and set sail, that we came with a straight course unto Cos, and the day following unto Rhodes, and thence unto Patara. And having found a ship crossing over 2 unto Phenice, we went aboard and set sail. And having 3 sighted Cyprus and left it on the left, we sailed into Syria, and landed at Tyre; for thither the ship was going to unlade her burden. And having found out the disciples, we 4 abode there seven days; who said to Paul through the Spirit, not to go up to Jerusalem. And it came to pass 5 when we completed the days, we departed and went our way, they all sending us forward, with wives and children, till we were out of the city: and having kneeled down on the shore and prayed, we tore ourselves from one another 6 and embarked in the ship; and they returned to their homes.

But we having completed the voyage came down from 7 Tyre to Ptolemais, and saluted the brethren, and abode with them one day. And on the morrow we departed, and 8 came unto Caesarea, and entered into the house of Philip the evangelist, who was of the seven, and abode with him. And he had four daughters, virgins, who prophesied. And 9, 10 while we were abiding some days longer, there came down from Judaea a certain prophet named Agabus; and he 11 came to us, and took Paul's girdle, and bound his own hands and feet and said, Thus says the Holy Spirit, So will the Jews in Jerusalem bind the man that owns this girdle, and will deliver him up into the hands of Gentiles. And when we heard these things, both we and they of 12 the place besought him not to go up to Jerusalem. Then 13 Paul answered and said, What do ye weeping and breaking mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And 14

when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we packed up our baggage, and
16 were going up to Jerusalem; and there went with us also
some of the disciples from Caesarea bringing one Mnason
of Cyprus, an old disciple, with whom we should lodge.

17 And when we arrived at Jerusalem, the brethren received
18 us gladly. And the day following Paul went in with us
19 unto James; and all the elders were present. And when
he saluted them, he declared particularly what things
20 God did among the Gentiles through his ministry. And
having heard it, they glorified God and said unto him,
Thou beholdest, brother, how many thousands there are of
those who have believed, and they are all zealous for the
21 law: but they were informed of thee, that thou teachest
all the Jews who are among the Gentiles apostasy from
Moses, saying that they ought not to circumcise their
22 children, neither to walk after the customs. What is it
therefore? the multitude must by all means come to-
23 gether, for they will hear that thou art come. Do there-
fore this that we say to thee. We have four men who have
24 a vow on them; these take with thee, and purify thyself
with them, and spend upon them, that they may shave
their heads; and all will know that those things, whereof
they have been informed concerning thee, are nothing; but
that thou thyself also walkest orderly, keeping the law.
25 But as touching the Gentiles who have believed, we wrote
judging that they keep themselves from things offered to
idols, and from blood, and from what is strangled, and
26 from fornication. Then Paul took the men, and the next
day having purified himself with them he entered into the
temple, announcing the accomplishment of the days of
the purification, until the offering was offered for every one
of them.

27 And as the seven days were about to be completed, the
Jews from Asia, when they saw him in the temple, stirred
28 up all the multitude, and laid hands on him, crying, Men
of Israel, help: this is the man, that teaches all every

where against the people, and the law, and this place: and he further brought Greeks also into the temple, and has defiled this holy place. For they had seen before with 29 him in the city Trophimus the Ephesian, whom they supposed that Paul brought into the temple. And all the 30 city was moved, and the people ran together: and they took hold of Paul, and drew him out of the temple, and immediately the doors were shut. And as they were seek- 31 ing to kill him, tidings came up unto the chief captain of the band, that all Jerusalem was in confusion; who 32 immediately took with him soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left off striking Paul. Then the 33 chief captain came nigh, and took hold of him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some were crying one 34 thing, some another, among the multitude: and when he could not know the certainty on account of the uproar, he commanded him to be led into the barracks. And when 35 he came upon the stairs, so it was that he was borne by the soldiers on account of the violence of the crowd; for 36 the multitude of the people was following, crying, Away with him. And as Paul was about to be led into the bar- 37 racks, he says unto the chief captain, May I speak something unto thee? And he said, Dost thou know Greek? Art not thou then the Egyptian, who before these days 38 madest an uproar, and leddest out into the wilderness the four thousand men of the assassins? But Paul said, I 39 am a Jew of Tarsus, a citizen of no mean city in Cilicia: and I beseech thee permit me to speak unto the people. And when he permitted him, Paul stood on the stairs, and 40 beckoned with the hand unto the people; and when there was a great silence, he spake unto them in the Hebrew tongue, saying,

CH.

BRETHREN and fathers, hear my defence which I now XXII. make unto you. And when they heard that he was speaking 2 to them in the Hebrew tongue, they kept the more silence. And he says, I am a Jew, born in Tarsus of Cilicia, but 3

brought up in this city taught at the feet of Gamaliel according to the strictness of the law of the fathers, being
4 zealous for God, as ye all are this day; and I persecuted this way unto death, binding and delivering up into prisons
5 both men and women, as also the high priest bears me witness, and all the eldership; from whom also I received letters unto the brethren, and went to Damascus, to bring also them who were there bound unto Jerusalem, to be
6 punished. But it came to pass, that, as I made my journey, and was coming nigh unto Damascus about noon, there suddenly flashed round about me a great light out of
7 the heaven, and I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus the Nazarene, whom thou persecutest.
9 And they that were with me saw indeed the light; but
10 they heard not the voice of him speaking to me. And I said, What shall I do, Lord? And the Lord said unto me, Rise up, and go into Damascus; and there it will be told thee of all things which it has been appointed thee
11 to do. And as I did not see for the glory of that light, being led by the hand by them that were with me, I came
12 into Damascus. And one Ananias, a devout man according to the law, having good report from all the Jews dwelling
13 there, came unto me, and standing by, said unto me, Brother Saul, look up. And the same hour I looked up
14 upon him. And he said, The God of our fathers chose thee before, to know his will, and see the righteous One,
15 and to hear a voice out of his mouth; for thou shalt be a witness for him unto all men of what thou hast seen
16 and heard. And now why tarriest thou? rise up, and be baptized, and wash away thy sins, calling on his name.
17 And it came to pass, that, when I returned to Jerusalem, and was praying in the temple, I was in a trance, and
18 saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy
19 witness concerning me. And I said, Lord, they themselves know that I was wont to imprison and beat in every

synagogue them that believe on thee : and when the blood 20
of Stephen, thy witness, was shed, I also was standing by,
and consenting, and keeping the garments of them that
slew him. And he said unto me, Go : for I will send thee 21
far hence unto Gentiles. And they heard him unto this 22
word, and lifted up their voice saying, Away with such
an one from the earth : for he should not have lived.
And as they were crying out, and shaking their garments, 23
and throwing dust into the air, the chief captain com- 24
manded him to be brought into the barracks, and bade
that he should be examined by scourging ; that he might
know fully for what cause they were thus crying out against
him. But when they stretched him forth for the lash, 25
Paul said unto the centurion that stood by, Is it lawful for
you to scourge a man that is a Roman and uncondemned ?
When the centurion heard that, he went and told the chief 26
captain, saying, What art thou about to do ? for this man
is a Roman. Then the chief captain came and said unto 27
him, Tell me, art thou a Roman ? He said, Yea. And the 28
chief captain answered, For a great sum acquired I this
freedom. And Paul said, But I was free born. Immedi- 29
ately therefore they who were about to examine him de-
parted from him ; and the chief captain also was afraid,
after he knew fully that he was a Roman, and because he
had bound him.

CII.

On the morrow, wishing to know the certainty where- XXIII.
fore he was accused by the Jews, he loosed him, and (30)
commanded the chief priests and all the council to
assemble ; and he brought Paul down, and set him among
them. And Paul, gazing earnestly at the council, said, 1
Brethren, I have lived in all good conscience before God
until this day. But the chief priest Ananias commanded 2
them that stood by him to smite him on the mouth.
Then Paul said unto him, God is about to smite thee, 3
thou whited wall : and sittest thou judging me after the
law, and commandest me to be smitten contrary to law ?
And they that stood by said, Revilest thou God's high 4
priest ? And Paul said, I knew not, brethren, that he is a 5

high priest: for it is written, *Thou shalt not speak evil of*
6 *a ruler of thy people.* But when Paul knew that one part
is of Sadducees, and the other of Pharisees, he cried in
the council, Brethren, I am a Pharisee, a son of Pharisees:
concerning the hope and-resurrection of the dead I am
7 judged. And when he said this, there arose a dissension
between the Pharisees and the Sadducees; and the multi-
8 tude was divided. For the Sadducees say that there is
no resurrection, neither angel, nor spirit; but the Pharisees
9 confess both. And there arose a great cry: and some of
the scribes that were of the Pharisees' part rose up and
strove, saying, We find no evil in this man: what if a spirit
10 spake to him, or an angel? And a great dissension arising,
the chief captain, fearing that Paul would be pulled in
pieces by them, commanded the soldiers to go down, and
take him by force from among them, and to bring him into
11 the barracks. And the night following the Lord stood by
him and said, Be of good cheer, for as thou didst testify
fully the things concerning me at Jerusalem, so must
thou testify also at Rome.

12 And when it was day, the Jews banded together,
and bound themselves under a curse, saying that they
would neither eat nor drink till they had killed Paul.
13 And they were more than forty who made this con-
14 spiracy, who came to the chief priests and the elders
and said, We bound ourselves under a curse, to taste
15 nothing until we have killed Paul. Now therefore ye
with the council signify to the chief captain that he bring
him down unto you as though ye were about to ascertain
more accurately the things concerning him: and we,
16 before he come near, are ready to slay him. And when
Paul's sister's son heard of their lying in wait, he went
17 and entered into the barracks, and told Paul. And Paul
called one of the centurions unto him, and said, Bring this
young man unto the chief captain: for he has something
18 to tell him. So he took him with him, and brought him
to the chief captain, and says, Paul the prisoner called me
unto him, and asked me to bring this young man unto

thee, as he has something to say unto thee. And the 19
chief captain took hold of him by the hand, and went
aside privately, and inquired, What is that thou hast to
tell me? And he said, The Jews agreed to ask thee that 20
thou wouldest bring down Paul to morrow into the council,
as if thou wert about to inquire somewhat more accurately
concerning him. Be not thou therefore persuaded by 21
them: for there lie in wait for him of them more than
forty men, who bound themselves with a curse, neither
to eat nor drink till they have slain him; and now they
are ready, waiting for the promise from thee. So the 22
chief captain sent away the young man, and charged him
to tell no one that thou didst signify these things to me.
And he called unto him some two of the centurions and 23
said, Make ready two hundred soldiers to go to Caesarea,
and horsemen threescore and ten, and spearmen two
hundred, at the third hour of the night; and present 24
beasts, that they may set Paul on, and bring him safe unto
Felix the governor; and he wrote a letter after this man- 25
ner: Claudias Lysias unto the most excellent governor 26
Felix greeting. This man having been seized by the Jews, 27
and about to be slain by them, I came with the soldiers and
rescued, having learned that he is a Roman; and wish- 28
ing to know fully the cause wherefore they accused him,
I brought him down into their council: whom I found to 29
be accused concerning questions of their law, but having
nothing laid to his charge worthy of death or of bonds.
And when it was told me that a plot was being laid by 30
them against the man, I sent to thee, and commanded the
accusers also that they should speak before thee.

The soldiers, therefore, as was commanded them, took 31
up Paul, and brought him by night to Antipatris, and on 32
the morrow permitted the horsemen to go on with him,
and returned to the barracks. Who, when they came into 33
Caesarea, and delivered the epistle to the governor, pre-
sented Paul also before him. And when he read it, and 34
asked of what province he was, and understood that he
was of Cilicia; I will hear thee, he said, when thine ac- 35

users also are come, and commanded him to be kept in Herod's palace.

CH. XXIV. AND after five days Ananias the high priest went down with certain elders, and a certain orator named Tertullus, 2 who signified to the governor against Paul. And when he was called, Tertullus began to accuse, saying, Seeing that by thee we enjoy much peace, and that reforms are happening to this nation through thy providence, we accept it both in all ways and in all places, most excellent Felix, 4 with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I beseech thee to hear us in thy 5 clemency briefly. For we found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the 6 Nazarenes, who also attempted to profane the temple: 8 whom we also laid hold of, and from him thou wilt be able thyself to know fully by examination all these things, 9 whereof we accuse him. And the Jews also joined in 10 assailing, saying that these things were so. And Paul, after the governor beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I make my defence 11 cheerfully; because thou mayest fully know, that there are not more than twelve days since I went up to Jerusalem to worship. And they neither found me in the temple discoursing with any one, nor making a tumult of the multitude, neither in the synagogues, nor in the 13 city; neither can they prove to thee the things whereof 14 they now accuse me. But this I confess unto thee, that after the way which they call a sect, so I serve the God of the fathers, believing all the things which are written 15 according to the law and in the prophets; having a hope toward God, which they themselves also wait for, that there will be a resurrection both of righteous and unright- 16 eous. Therefore do I also strive myself to have a conscience void of offence toward God and men. Now after 17 many years I came to bring alms to my nation, and offerings, amidst which they found me purified in the temple, 18

not with a multitude nor with uproar, but certain Jews from 19
Asia caused it; who ought to be before thee and accuse,
if they had ought against me. Or let these themselves 20
say what injustice they found, while I stood before the
council, except it be for this one voice that I cried stand- 21
ing among them, Touching the resurrection of the dead I
am judged before you this day. But Felix put them off, 22
since he knew the things concerning the way more accur-
ately, and said, When Lysias the chief captain shall come
down, I will adjudge your matter; and he commanded 23
the centurion to keep him, and to let him have liberty,
and to forbid none of his own people to minister unto
him.

And after certain days, Felix came with his wife 24
Drusilla who was a Jewess, and sent for Paul, and heard
him concerning the faith in Christ Jesus. And as he dis- 25
coursed of righteousness, and temperance, and the judgment
to come, Felix became afraid and answered, Go thy way
for this time, and when I have a convenient season, I will
call for thee; hoping also at the same time that money 26
would be given him by Paul; wherefore he sent for him
the oftener, and conversed with him. But after two years 27
Porcius Festus came into Felix' room: and Felix, wishing
to gain favour with the Jews, left Paul bound.

CH.

FESTUS therefore having come into the province, after 28
three days went up from Caesarea to Jerusalem; and the
chief priests and the first men of the Jews signified to him
against Paul, and besought him, asking for themselves a 3
favour against him, that he would send for him to Jerusa-
lem, making an ambush to kill him on the way. So Festus 4
answered, that Paul was kept at Caesarea, and that he him-
self was about to depart shortly thither; let those there- 5
fore, says he, who are powerful among you, go down with
me, and if there be any thing amiss in the man, accuse
him. And when he tarried among them not more than 6
eight or ten days, he went down unto Caesarea; and the
next day sat on the judgment seat and commanded Paul to
be brought. And when he arrived, the Jews who had come 7

XXV.

down from Jerusalem stood round about, bringing many
8 and heavy charges, which they could not prove, while
Paul said in defence, Neither against the law of the Jews,
neither against the temple, nor yet against Caesar, did I
9 commit any sin. But Festus, wishing to gain favour
with the Jews, answered Paul and said, Wilt thou go up
to Jerusalem, and there be judged concerning these things
10 before me? And Paul said, I stand at Caesar's judgment
seat where I ought to be judged. To the Jews I did no
11 wrong, as thou also very well knowest. If now I be a
wrong-doer, and have committed any thing worthy of
death, I refuse not to die: but if there is none of the
things whereof these accuse me, no one can deliver me
12 unto them; I appeal unto Caesar. Then Festus, having
conferred with the council, answered, Thou hast appealed
unto Caesar, unto Caesar shalt thou go.

13 And after certain days Agrippa the king, and Bernice
14 came unto Caesarea to salute Festus. And as they abode
there many days, Festus declared Paul's cause unto the
king, saying, There is a certain man left in bonds by Felix,
15 about whom, when I was at Jerusalem, the chief priests
and the elders of the Jews signified, asking for themselves
16 judgment against him; to whom I answered, It is not
the custom of the Romans to deliver any man, before the
accused have the accusers face to face, and receive an
17 opportunity of defence concerning the charge. Therefore
when they came together here, without any delay on the
morrow I sat on the judgment seat, and commanded the
18 man to be brought; and when the accusers stood round
about him, they brought no evil accusation of such things
19 as I supposed; but had against him certain questions
concerning their own superstition, and concerning one
Jesus who was dead, whom Paul affirmed to be alive.
20 But as I doubted the discussion about such things, I asked
if he were willing to go to Jerusalem, and be judged there
21 of these matters. But when Paul appealed that he should
be kept unto the decision of Augustus, I commanded him
22 to be kept till I should send him up to Caesar. And

Agrippa said unto Festus, I myself also could have wished to hear the man. To morrow, says he, thou shalt hear him.

On the morrow, therefore, when Agrippa came and 23
Bernice, with great pomp, and entered into the place
of hearing, both with the chief captains and principal
men of the city, at Festus' commandment Paul was
brought. And Festus says, King Agrippa, and all men 24
who are present with us, ye behold this man, about
whom all the multitude of the Jews interceded with me,
both at Jerusalem and here, crying that he ought not to
live any longer. But I perceived that he had committed 25
nothing worthy of death, and as he himself appealed
to Augustus, I determined to send him. Of whom I 26
have nothing certain to write unto my lord; wherefore I
brought him forth before you, and especially before thee,
King Agrippa, that, after examination, I may have some-
what to write. For it seems to me unreasonable in send- 27
ing a prisoner not to signify also the accusations against
him.

CH.

AND Agrippa said unto Paul, Thou art permitted to xxvi.
speak for thyself. Then Paul stretched forth the hand
and made his defence: I think myself happy, king Agrippa, 2
that I am about to make my defence this day before thee
touching all the things whereof I am accused by the
Jews, especially as thou knowest all the customs and 3
questions which are among Jews; wherefore I supplicate
thee to hear me patiently. My manner of life, then, 4
from my youth, which was at the first among mine own
nation, and in Jerusalem, know all the Jews; who know 5
me from the beginning, if they be willing to bear wit-
ness, that after the strictest sect of our worship I lived
a Pharisee. And now I stand judged for the hope of the 6
promise made by God unto our fathers; unto which 7
promise our twelve tribes, earnestly serving day and night,
hope to attain; for which hope's sake, O king, I am
accused by Jews. Why is it judged incredible with you, if 8
God raises the dead? I indeed thought with myself, that I 9

ought to practise many things contrary to the name of Jesus
10 the Nazarene; which I also did in Jerusalem; and many
of the saints did I shut up in prisons, having received the
authority from the chief priests; and when they were put
11 to death, I gave my vote against them; and punishing
them oft in all the synagogues, I was compelling them to
blaspheme; and being exceedingly mad against them, I was
12 persecuting them even unto the foreign cities. Whereupon
while journeying to Damascus with authority and the com-
13 mission of the chief priests, at midday, O king, I saw in
the way a light from heaven, above the brightness of the
sun, shining round about me and those journeying with
14 me; and when we all fell down to the earth, I heard a
voice saying unto me in the Hebrew tongue, Saul, Saul,
why persecutest thou me? it is hard for thee to kick
15 against pricks. And I said, Who art thou, Lord? And
the Lord said, I am Jesus whom thou art persecuting.
16 But rise up, and stand on thy feet; for I appeared unto
thee for this purpose, to choose thee before a minister
and a witness both of the things which thou sawest, and
17 of the things in which I will appear unto thee; deliver-
ing thee from the people, and from the Gentiles, unto
18 whom I send thee, to open their eyes, that they may turn
from darkness to light, and from the authority of Satan
unto God, that they may receive remission of sins, and
a lot among them who are sanctified by faith that is in
19 me. Wherefore, king Agrippa, I became not disobedient
20 unto the heavenly vision: but to those in Damascus first
and in Jerusalem and throughout all the region of Judaea,
and to the Gentiles, I was telling that they should repent
21 and turn to God, doing works worthy of repentance. For
these causes Jews caught me in the temple, and attempted
22 to slay me. Having therefore obtained the help which is
from God, I stand unto this day, bearing witness both
to small and great, saying nothing except those things
which both the prophets and Moses said were to come
23 to pass, whether the Christ should suffer, whether he, the
first out of the resurrection from the dead, is about to

announce light both unto the people and to the Gentiles. And as he was thus making his defence, Festus says with a loud voice, Paul, thou art mad; thy much' learning is turning thee mad. But Paul says, I am not mad, most excellent Festus, but am speaking forth words of truth and soberness. For the king knows of these things, to whom also I speak openly: for I am persuaded that none of these things is hidden from him; for this has not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa unto Paul, With little pains thou art persuading thyself to make me a Christian. And Paul, I would to God, that, whether with little pains or with great, not only thou, but also all that hear me this day, might become such as I am, except these bonds. And the king rose up, and the governor, and Bernice, and those sitting with them, and went aside, and talked between themselves, saying, This man does nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been released, if he had not appealed unto Caesar. CH.

AND when it was determined that we should sail away into Italy, they delivered up both Paul and certain other prisoners unto a centurion named Julius, of Augustus' band. And having embarked in a ship of Adramyttium about to sail along the coasts of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us; and the next day we landed at Sidon, and Julius treated Paul kindly, and permitted him to go unto his friends and receive their care. And when we put to sea thence, we sailed under Cyprus, because the winds were contrary, and having sailed over the sea which is along Cilicia and Pamphylia, we came to Myrra of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and put us on board of it. And sailing slowly many days, and having scarcely come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, scarcely coasting along it, we came unto a certain place called Fair Havens; near which was the

9 city Lasaea. And when much time was spent, and the
voyage being now dangerous, because also the fast had
10 already past, Paul admonished, saying unto them, Sirs,
I behold that the voyage is about to be with hurt and
much damage, not only to the lading and the ship, but
11 also to our lives. But the centurion was persuaded by
the governor and the owner of the ship, more than by the
12 things spoken by Paul. And because the haven was not
commodious to winter in, the greater part advised to
put to sea thence, if by any means they might reach
Phoenix to winter in, which is an haven of Crete, looking
13 toward south west and toward north west. And when a
south wind blew softly, supposing that they had obtained
their purpose, they weighed anchor and coasted along
14 close by Crete. But not long after there struck against
it a tempestuous wind called Eurakylon; and the ship
being caught, and not able to face the wind, we yielded
15 to it and were driven along. And running under a certain
small island called Clauda, we were scarcely able to come
16 by the boat, which when they took up, they used helps,
undergirding the ship; and fearing lest they should fall
out into the Syrtis, they lowered the sail, and so were
17 driven along. And as we were violently tempest-tossed,
18 the next day they lightened the ship; and the third day
they cast out with their own hands the tackling of the
20 ship; and neither sun nor stars shining for many days,
and no small tempest lying on us, thenceforward all hope
21 that we should be saved was taken away. But after
much abstinence then Paul stood up in the midst of them
and said, Sirs, ye should have hearkened unto me, and
not have put to sea from Crete, and have spared this
22 hurt and damage. And now I exhort you to be of good
cheer; for there will be no loss of life among you, but only
23 of the ship. For there stood before me this night an angel
of the God whose I am, and whom I serve, saying, Fear
not, Paul; thou must stand before Caesar, and, lo, God
24 has given thee all them that sail with thee. Wherefore,
25 sirs, be of good cheer: for I believe God, that it will be

so as it has been told me. But we must fall out into 26
a certain island.

But when the fourteenth night came, as we were driven 27
up and down in the Adriatic, about midnight the shipmen
supposed that they were drawing near to some country.
And having sounded, they found twenty fathoms, and 28
having gone a little further and sounded again, they
found fifteen fathoms; and fearing lest we might fall 29
out among reefs, they cast four anchors out of the stern,
and wished that it were day. And as the shipmen were 30
seeking to flee out of the ship, and let down the boat
into the sea, under pretence as though they were about
to let go anchors out of the foreship, Paul said to the 31
centurion and to the soldiers, Except these abide in the
ship, ye cannot be saved. Then the soldiers cut off the 32
ropes of the boat, and suffered it to fall off. And till 33
it was about to be day, Paul exhorted all to take food,
saying, This is the fourteenth day that ye are waiting and
continuing fasting, having taken nothing. Wherefore I 34
exhort you to take food: for this is for your safety: for
there shall not an hair perish from the head of one of
you. And having thus spoken and taken a loaf, he gave 35
thanks to God in presence of all, and having broken it,
began to eat. And all became of good cheer, and they 36
also took food. And we were in all in the ship two 37
hundred and seventy-six souls. And when they had 38
eaten enough, they lightened the ship, casting out the
wheat into the sea. But when day came, they knew not 39
the land; but discovered a certain creek having a shore,
into which they determined, if they could, to run the ship.
And having cut away the anchors round about, they 40
suffered them to drop into the sea, loosing at the same
time the rudder bands; and hoisting the foresail to the
wind, they made toward the shore. But having fallen 41
into a place where two seas met, they ran the ship
aground; and the foreship stuck fast and remained
immoveable, but the hindship was broken up by the
violence. And the soldiers' counsel was to kill the 42

43 prisoners, lest any should swim out and escape; but the centurion, wishing to save Paul, hindered them from the purpose, and commanded that those who could swim 44 should throw themselves off first and get to land; and the rest, some on boards, and some on pieces of the ship. And so it came to pass that all got safe to the land.

CH. XXVIII. AND when we got safe, then we knew that the 2 island is called Melita. And the strangers shewed us no common kindness: for they kindled a fire, and received us all, because of the rain which had come on, and 3 because of the cold. And when Paul gathered some bundle of sticks and laid it on the fire, there came out a viper, by reason of the heat, and fastened on his hand. 4 And when the strangers saw the beast hanging from his hand, they said among themselves, No doubt this man is a murderer, whom, though saved from the sea, justice 5 suffered not to live. He, however, having shaken off the 6 beast into the fire, suffered no harm; but they were looking for his becoming swollen, or falling down dead suddenly. But after looking a great while, and beholding no harm befall him, they changed their minds, and said 7 he was a god. In the quarters around that place were lands belonging to the chief man of the island, by name Publius; who received and courteously entertained us, 8 three days. And it came to pass, that the father of Publius was lying sick with fever and dysentery: to whom Paul went in, and prayed, laid his hands on him 9 and cured him. So when this was done, the others also in the island having diseases came, and were healed; 10 who also honoured us with many honours; and when we put to sea, loaded us with such things as were necessary. 11 And after three months we put to sea in a ship of Alexandria, which had wintered in the island, whose sign 12 was the twins. And having landed at Syracuse, we abode 13 there three days, whence we made a circuit, and arrived at Rhegium: and after one day a south wind arose, and 14 we came the second day to Puteoli, where we found brethren, and were entreated to abide with them seven

days: and so we went toward Rome. And thence, the 15
brethren having heard of us, came to meet us as far
as the market of Appius and the Three Taverns: whom
when Paul saw, he thanked God and took courage.

And when we came into Rome, Paul was permitted 16
to abide by himself with the soldier that kept him. And 17
it came to pass, that after three days he called those who
were the chief men of the Jews together; and when they
came together he said unto them, Brethren, though I
did nothing against the people, or the customs of the
fathers, I was delivered up a prisoner from Jerusalem into
the hands of the Romans, who, when they examined me, 18
wished to release me, because there was no cause of death
in me; but when the Jews spake against it, I was con- 19
strained to appeal unto Caesar; not as if I had ought
to accuse my nation of. For this cause therefore I called 20
for you, to see and to speak with you: for on account of
the hope of Israel I am bound with this chain. And they 21
said unto him, We neither received letters from Judaea
concerning thee, nor did any one of the brethren that came
tell or speak any evil concerning thee. But we think it 22
fit to hear from thee what thou thinkest: for concerning
this sect, we know that every where it is spoken against.
And when they appointed him a day, they came to him 23
in greater numbers into his lodging; to whom he ex-
pounded and testified fully the kingdom of God, and
persuading them concerning Jesus, both from the law of
Moses, and the prophets, from morning till evening. And 24
some were persuaded by the things spoken, others dis-
believed. So disagreeing among themselves, they departed, 25
after Paul spake one word, Well did the Holy Spirit speak
through Isaiah the prophet unto your fathers, saying, 26
*Go unto this people, and say: By hearing ye shall hear, and
shall not understand; and seeing ye shall see, and shall not
perceive: for this people's heart became gross, and with their 27
ears they became dull of hearing, and their eyes they closed;
lest they should see with the eyes, and hear with the ears, and
understand with the heart, and should turn, and I should heal*

28 *them.* Be it known therefore unto you, that this salvation of God was sent unto the Gentiles; they, moreover, will hear.

30 And he abode two whole years in his own hired house,
31 and was receiving all that came in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus with all openness, no man forbidding him.

TO THE ROMANS.

CH. I. PAUL, a servant of Jesus Christ, a called apostle,
2 separated unto the gospel of God, which he promised
3 before through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David
4 according to the flesh; who was declared Son of God with power, according to the spirit of holiness, by the
5 resurrection of the dead, Jesus Christ our Lord; through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake:
6 among whom ye also are the called of Jesus Christ:
7 to all the beloved of God that are in Rome, called to be saints. Grace unto you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is announced in the whole world.
9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention
10 of you always on my prayers, supplicating if by any means now at length I may be prospered by the will of
11 God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye
12 may be confirmed; that is, that I may be stirred up at the same time among you through each other's faith, both

yours and mine. Now I would not have you ignorant, 13
brethren, that oftentimes I purposed to come unto you,
(and was hindered hitherto,) that I might have some
fruit among you too, even as also among the rest of the
Gentiles. I am debtor both to Greeks and to non-Greeks, 14
both to wise and foolish; so, as much as in me is, I am 15
ready to preach the gospel to you that are in Rome also.
For I am not ashamed of the gospel: for it is a power of 16
God unto salvation to every one that believes; to the
Jew first and to the Greek. For therein is a righteous- 17
ness of God revealed out of faith for faith, even as it is
written, *But the righteous by faith shall live.*

For the wrath of God is revealed from heaven against 18
all ungodliness and unrighteousness of men, who with-
hold the truth by unrighteousness; because that which 19
is known of God is manifest in them, for God manifested
it unto them. For from the creation of the world his 20
invisible things are clearly seen, being perceived by the
things that are made, both his eternal power and God-
head, so that they are without excuse: because, though 21
they knew God, they glorified him not as God, neither
were thankful, but became vain in their reasonings, and
their senseless heart was darkened. Professing themselves 22
to be wise they became fools, and changed the glory of the 23
incorruptible God for the likeness of an image of corrupt-
ible man and of birds and fourfooted beasts and creeping
things. Wherefore God delivered them up in the lusts of 24
their own hearts unto uncleanness, that their own bodies
should be dishonoured among themselves; who changed 25
the truth of God for the lie, and worshipped and served
the creature instead of the Creator who is blessed for
ever. Amen. For this cause God delivered them up 26
unto shameful passions: for both their women did change
the natural use into that which is against nature; and 27
in like manner also the men, leaving the natural use
of the woman, burned in their lust one toward another,
men with men working that which is unseemly, and
receiving in themselves that recompence of their error

28 which was meet. And even as they did not approve
having God in their knowledge, God delivered them up
to a reprobate mind, to do the things which are not fit;
29 being filled with all unrighteousness, wickedness, vicious-
ness, covetousness; full of envy, murder, contention, deceit,
30 malignity; whisperers, slanderers, hated by God, insolent,
proud, boasters, devisers of evil things, disobedient to
31 parents, senseless, covenant-breakers, without natural
32 affection, unmerciful; who, though they knew fully the
ordinance of God, that they who work such things are
worthy of death, not only do the same, but also con-
sent to them that work them.

CH. II. WHEREFORE thou art inexcusable, O man, whosoever
thou art that judgest. For wherein thou judgest another,
thou condemnest thyself; for thou that judgest doest the
2 same things. For we know that the judgment of God is
3 according to truth upon them who do such things. And
reckonest thou this, O man that judgest them who do
such things and doest the same, that thou wilt escape the
4 judgment of God? Or despisest thou the riches of his
goodness and forbearance and long-suffering, not know-
ing that the goodness of God is leading thee to repentance?
5 But after thy hardness and impenitent heart thou art
treasuring up for thyself wrath in a day of wrath and
6 revelation of the righteous judgment of God, who will
7 render to every one according to his works; to them who
by patience in well doing seek for glory and honour and
8 incorruption, life everlasting: but unto them that are of a
party spirit, and do not obey the truth but obey unright-
9 ousness, wrath and passion. Affliction and distress, upon
every soul of man that works evil, of the Jew first, and
10 of the Greek; but glory, and honour, and peace, to
every one that works good, to the Jew first, and to the
Greek.

11, 12 For there is no respect of persons with God. For as
many as sinned without law will also perish without law:
13 and as many as sinned in law will be judged by law; for
not the hearers of law are righteous before God, but the

doers of law will be justified (For when Gentiles, who 14
 have no law, do by nature the things of the law, these
 having no law are a law unto themselves; who shew the 15
 work of the law written in their hearts, their conscience
 bearing witness thereto, and among themselves their
 thoughts accusing or excusing;) in the day when God 16
 shall judge the secrets of men by Jesus Christ according
 to my gospel. But if thou art called a Jew, and retest 17
 on law, and gloriest in God, and knowest the will, and 18
 approvest the things that excel, being instructed out of
 the law, and art persuaded that thou thyself art a guide 19
 of the blind, a light of them who are in darkness, an 20
 instructor of fools, a teacher of babes, having the form of
 knowledge and of the truth in the law; thou then that 21
 teachest another, teachest thou not thyself? thou that
 preachest not to steal, dost thou steal? thou that sayest 22
 not to commit adultery, dost thou commit adultery?
 thou that abhorrest the idols, dost thou rob temples?
 thou that gloriest in law, through the transgression of 23
 the law dishonourest thou God? *For the name of God* 24
is blasphemed among the Gentiles because of you, as it is
 written. For circumcision verily profits, if thou do 25
 the law; but if thou be a transgressor of law, thy cir-
 cumcision is become uncircumcision. If therefore the 26
 uncircumcision keep the ordinances of the law, shall not
 his uncircumcision be reckoned for circumcision? And 27
 the uncircumcision which is by nature, if it fulfil the law,
 shall judge thee, who with letter and circumcision art a
 transgressor of law. For he is not a Jew who is one 28
 outwardly; neither is that circumcision which is out-
 wardly in flesh: but he is a Jew who is one inwardly; 29
 and circumcision is of the heart, in spirit not letter;
 whose praise is not of men but of God.

CH.

WHAT then is the advantage of the Jew? or what the 111.
 profit of circumcision? Much every way: for first indeed, 2
 that they were entrusted with the oracles of God. For 3
 what if some were unfaithful? shall their unfaithfulness
 make void the faithfulness of God? God forbid: yea, let 4

God be true and every man a liar, as it is written, *That thou mayest be justified in thy words, and overcome when*
5 *thou art judged.* But if our unrighteousness commends God's righteousness, what shall we say? Is the God that brings on the wrath, unrighteous? (I speak as a
6 man.) God forbid: for then how shall God judge the
7 world? But if the truth of God by my lie abounded unto
8 his glory; why am I also still judged as a sinner? And why should we not (as we are slanderously reported, and as some affirm that we say,) do evil that good may come? whose judgment is just.

9 What then? are we better? Not at all; for we before brought the charge that both Jews and Greeks are
10 all under sin, as it is written, *There is none righteous, no,*
11 *not one, there is none that understands, there is none that*
12 *seeks after God; they all turned aside, they became worthless*
13 *together; there is none that does goodness, not so much*
14, 15 *as one. Their throat is an open sepulchre, with their*
16 *tongues they used deceit, poison of asps is under their lips.*
17, 18 *Whose mouth is full of cursing and bitterness. Their feet*
19 *are swift to shed blood, destruction and misery are in their*
20 *ways, and the way of peace they knew not. There is no*
21 *fear of God before their eyes.* But we know that what things soever the law says, it speaks to them who are in the law, that every mouth may be stopped, and all the
22 world may become guilty before God. Because by works of law shall no flesh be justified in his sight: for through law comes a full knowledge of sin.

21 But now apart from law a righteousness of God has been manifested, being witnessed by the law and the prophets, even a righteousness of God through faith of Jesus Christ unto all them that believe. For there is no difference; for all sinned and come short of the glory of God; in that they are justified freely by his grace through the
22 redemption that is in Christ Jesus; whom God set forth as a propitiatory offering through faith in his blood, for the
23 exhibition of his righteousness because of the passing over
24 of the sins before committed, in the forbearance of God;
25

for the exhibition of his righteousness in the present time, 26
that he may be just, and justifying him who is of faith in
Jesus.

Where then is the glorying? It was excluded. By what 27
law? of works? Nay, but by a law of faith. For we 23
reckon that a man is justified by faith apart from works
of law. Is God the God of Jews only? is he not also 29
of Gentiles? yea, of Gentiles also: if indeed God is one, 30
who will justify the circumcision by faith, and the un-
circumcision through faith. Do we then make law void 31
through faith? God forbid: yea, we establish law. CH.

WHAT then shall we say that Abraham, our forefather IV.
according to the flesh, has found? For if Abraham 2
was justified by works, he has ground of glorying, but
not before God. For what says the scripture? *Abraham 3*
believed God, and it was reckoned unto him for righteousness.
Now to him that works, the reward is not reckoned by 4
way of grace, but by way of debt; but to him that 5
works not, but believes on him that justifies the un-
godly, his faith is reckoned for righteousness. As David 6
also speaks of the blessedness of the man, unto whom
God reckons righteousness apart from works, *Blessed 7*
they whose iniquities were forgiven, and whose sins were
covered; blessed the man to whom the Lord will not reckon 8
sin. Is this blessedness then upon the circumcision, or 9
upon the uncircumcision also? for we say, Faith was
reckoned to Abraham for righteousness. How then was it 10
reckoned? when he was in circumcision or in uncircum-
cision? not in circumcision, but in uncircumcision. And 11
he received a sign of circumcision, a seal of the right-
eousness of the faith which he had while in uncircumcision;
that he might be father of all them that believe in uncir-
cumcision, that righteousness might be reckoned unto
them, and father of circumcision, not to them who are 12
of the circumcision only, but also to them who walk in
the steps of the faith of our father Abraham while in
uncircumcision. For not through law was the promise 13
to Abraham or to his seed, that he should be heir of

14 a world ; but through righteousness of faith. For if
they that are of law are heirs, faith has become
15 vain, and the promise has been made void. For the
law works wrath : but where no law is, neither is there
16 transgression. Therefore it is of faith, that it might be
by grace, in order that the promise may be steadfast to
all the seed, not only to that which is of the law, but
also to that which is of the faith of Abraham who is
17 father of us all, (as it is written, *I have made thee father
of many nations,*) in the presence of God before whom he
believed, who quickens the dead, and calls the things
18 which are not as though they were ; who against hope
believed in hope, that he might become father of many
nations, according to that which was spoken, *So shall thy
19 seed be ;* and being not weak in the faith, he considered
his own body become dead, when he was about an hundred
20 years old, and the deadness of Sarah's womb : and with re-
spect to the promise of God, he doubted not in unbelief ;
21 but became strong in the faith, giving glory to God, and
being fully persuaded that, what he has promised, he is
22 able also to do. Wherefore also it was reckoned to him for
23 righteousness. But it was not written for his sake alone
24 that it was reckoned to him ; but for our sakes also, to
whom it is about to be reckoned, if we believe on him that
25 raised Jesus our Lord from the dead ; who was delivered
up on account of our trespasses, and was raised on account
of our justification.

CH. V. BEING then justified by faith, let us have peace with
2 God through our Lord Jesus Christ ; through whom also
we have had the access by faith into this grace wherein we
3 stand and we glory in hope of the glory of God. And
not only so, but we glory in our afflictions also, knowing
4 that affliction works patience ; and patience approval ;
5 and approval hope ; and hope makes not ashamed,
because the love of God has been poured forth in our
6 hearts by the Holy Spirit who was given unto us. For
still did Christ, when we were still without strength, in due
7 season die for the ungodly ; for scarcely for a righteous

man will any one die ; yet for the good man peradventure
some one may even dare to die ; but God commends 8
his own love toward us, that when we were still sinners,
Christ died for us ; much more then, being now justified 9
by his blood, shall we be saved through him, from the
wrath. For if, being enemies, we were reconciled to God 10
through the death of his Son, much more, being recon-
ciled, shall we be saved by his life, and not only so, but 11
also glorying in God through our Lord Jesus Christ,
through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, 12
and through sin death, and thus death came through
unto all men, inasmuch as all sinned ; for until law sin 13
was in the world, but sin is not imputed when there is
no law : nevertheless death reigned from Adam to Moses, 14
even over them that did not sin after the likeness of
Adam's transgression, who is a type of the one to come.
But not as the trespass, so also the free gift ; for if by 15
the trespass of the one the many died, much more did the
grace of God, and the gift by the grace of the one man
Jesus Christ, abound unto the many. And not as it was 16
through one that sinned is the gift ; for the judgment
came of one unto condemnation, but the free gift came of
many trespasses unto justification. For if by the trespass 17
of the one death reigned through the one ; much more
will they who receive the abundance of the grace and of
the gift of righteousness reign in life through the one,
Jesus Christ. As then, as through one trespass the 18
result was unto all men to condemnation ; so also through
one righteous act, the result was unto all men unto justifi-
cation of life : for as through the disobedience of the 19
one man the many were constituted sinners, so also through
the obedience of the one will the many be constituted
righteous. But law entered besides, that the trespass 20
might be multiplied ; but where sin multiplied, grace
superabounded ; that as sin reigned in death, so also grace 21
might reign through righteousness unto life everlasting
through Jesus Christ our Lord.

CH. VI. WHAT then shall we say? let us continue in sin that
2 grace may be multiplied? God forbid. We who died
3 unto sin, how shall we still live therein? What? know
ye not, that so many of us as were baptized into Christ
4 Jesus were baptized into his death? We were buried
therefore with him through the baptism into the death:
that as Christ was raised from the dead through the
glory of the Father, so we also should walk in newness of
5 life. For if we have become grown together with the
likeness of his death, surely we shall be also with the
6 likeness of his resurrection; knowing this, that our old
man was crucified with him, that the body of sin might
be destroyed, in order that we might no longer be in
7 bondage to sin; for he that died has been made free
8 from sin. But if we died with Christ, we believe that we
9 shall also live with him, knowing that Christ being raised
from the dead dies no more; death has dominion over him
10 no more. For the death that he died, he died unto sin
once for all: but the life that he lives, he lives unto God.
11 So also reckon ye yourselves to be dead unto sin, but living
12 unto God in Christ Jesus. Let not sin therefore reign in
your mortal body, that ye should obey the lusts thereof,
13 neither present your members as weapons of unrighteous-
ness unto sin, but present yourselves unto God as being
alive from the dead, and your members as weapons of
14 righteousness unto God. For sin shall not have dominion
over you: for ye are not under law, but under grace.

15 What then? are we to sin, because we are not under
16 law but under grace? God forbid. Know ye not, that to
whom ye present yourselves servants to obey, his servants
ye are whom ye obey, whether of sin unto death, or of
17 obedience unto righteousness? But thanks be to God,
that ye were servants of sin, but obeyed from the heart
18 the type of doctrine into which ye were delivered, and
being made free from sin, were made servants to
19 righteousness. I speak after the manner of men because
of the infirmity of your flesh. For as ye presented your
members servants to uncleanness and to iniquity unto

iniquity ; so now present your members servants to
 righteousness unto sanctification. For when ye were 20
 servants of sin, ye were free as to righteousness. What 21
 fruit then had ye at that time ? Things whereof ye are
 now ashamed ; for the end of them is death. But now 22
 being made free from sin, and made servants to God, ye
 have your fruit unto sanctification, and the end life ever-
 lasting. For the wages of sin is death ; but the free gift 23
 of God is life everlasting in Christ Jesus our Lord.

CH.

VII.

WHAT ? know ye not, brethren, for I speak to them that
 know law, that the law has dominion over the man as
 long as he lives ? For the woman who has an husband 2
 is bound by law to the living husband ; but if the
 husband die, she is loosed from the law of the husband.
 So then while the husband lives she will be called an 3
 adulteress if she be connected with another man ; but if
 the husband die, she is free from the law, so that she is
 no adulteress though she be connected with another man.
 Wherefore, my brethren, ye also were made dead to the law 4
 through the body of Christ, that ye might be connected
 with another, him that was raised from the dead, in order
 that we might bring forth fruit unto God. For when we 5
 were in the flesh, the passions of sins, which were through
 the law, did work in our members to bring forth fruit unto
 death ; but now we are loosed from the law, having died 6
 to that wherein we were held ; so that we are in bondage
 in newness of spirit and not in oldness of letter.

What then shall we say ? Is the law sin ? God 7
 forbid ; but I did not know sin, except through law ; for I
 had not known coveting, unless the law had said, *Thou*
shalt not covet. But sin took occasion, and through the 8
 commandment wrought in me all manner of coveting ;
 for apart from law sin is dead. And I was alive apart 9
 from law once : but when the commandment came, sin
 came to life again, and I died ; and the commandment, 10
 which was for life, this I found to be for death. For sin 11
 took occasion, and through the commandment deceived me,
 and through it killed me. So that the law is holy, and 12

13 the commandment holy, and just, and good. Did then
that which is good become death unto me? God forbid,
but sin became so; that it might appear sin, working death
to me through that which is good, that sin might become
14 exceeding sinful through the commandment. For we
know that the law is spiritual; but I am carnal, sold
15 under sin. For what I work I know not: for not what I
16 desire, that I do; but what I hate, that I do. But if what
I desire not that I do, I consent unto the law that it is
17 good; but now it is no longer I that work it, but sin that
18 dwells in me. For I know that there dwells not in
me, that is, in my flesh, a good thing. For to desire is
present with me; but to work that which is good, not;
19 for the good that I desire I do not: but the bad which I
20 desire not, that I do. But if I do that which I desire not,
it is no longer I that work it, but sin that dwells in me.
21 I find therefore this law, that, when I desire to do the good,
22 the evil is present with me. For I delight in the law of
23 God after the inward man, but see a different law in my
members, warring against the law of my mind, and
making me a captive in the law of sin which is in my
24 members. Wretched man that I am! who will deliver me
25 from the body of this death? Thanks be to God through
Jesus Christ our Lord. So then I myself with the mind
am in bondage to the law of God, but with the flesh to
the law of sin.

CH. VIII. THERE is therefore now no condemnation to them who
2 are in Christ Jesus. For the law of the spirit of life in
Christ Jesus set me free from the law of sin and of death.
3 For what the law could not do, in that it was weak
through the flesh, God sending his own Son in likeness
of the flesh of sin and on account of sin, condemned sin in
4 the flesh: that the righteous requirement of the law might
be fulfilled in us who walk not after flesh but after spirit.
5 For they that are after flesh mind the things of the
flesh; but they that are after spirit the things of the
6 spirit; for the mind of the flesh is death; but the mind
7 of the spirit life and peace. Because the mind of the

flesh is enmity against God; for it is not subject to the law of God, neither indeed can it. And they that are in 8 flesh cannot please God. But ye are not in flesh, but in 9 spirit, if God's spirit dwells in you. But if any man has not Christ's spirit, he is none of his. But if Christ is 10 in you, the body indeed is dead because of sin; but the spirit is life because of righteousness. And if the spirit 11 of him that raised Jesus from the dead dwells in you, he that raised Christ Jesus from the dead shall also quicken your mortal bodies through his spirit that dwells in you.

So then, brethren, we are debtors, not to the flesh to 12 live after flesh. For if ye live after flesh, ye must die: 13 but if by spirit ye put to death the deeds of the body, ye shall live. For as many as are led by God's spirit, 14 these are sons of God. For ye received not a spirit of 15 bondage, that ye should fear again; but ye received a spirit of adoption, wherein we cry, Abba, Father. The 16 spirit itself bears witness with our spirit, that we are children of God. And if children, heirs also; heirs of God, 17 and joint-heirs with Christ; if so be we suffer with him that we may also be glorified with him.

For I reckon that the sufferings of the present time 18 are of no account in comparison with the glory which is about to be revealed to us. For the earnest expectation of 19 the creation is waiting for the revelation of the sons of God. For the creation was made subject to vanity, not 20 willingly, but by reason of him who made it subject, in hope that even itself, the creation, will be set free from 21 the bondage of corruption into the freedom of the glory of the children of God. For we know that the whole 22 creation groans and travails in pain together until now; and not only so, but ourselves also, having the 23 firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. For we were saved in hope; but hope seen is not 24 hope; for what one sees, why does he also hope for? But if we hope for what we see not, we are waiting for it 25 with patience.

26 And in the same manner does the Spirit also help our
infirmity. For we know not what we should pray for as
we ought ; but the Spirit itself makes intercession with
27 groanings which cannot be uttered : but he that searches
the hearts knows what is the mind of the Spirit, that he
28 makes intercession for saints according to God. But we
know that all things work together for good to them that
love God, to them who are called according to purpose.
29 For whom he did foreknow, he also did predestinate to
be conformed to the image of his Son, in order that he
30 might be firstborn among many brethren ; and whom
he did predestinate, them he also called ; and whom he
called, them he also justified ; and whom he justified, them
he also glorified.

31 What then shall we say to these things ? If God is for
32 us, who shall be against us ? He that spared not even
his own Son, but delivered him up for us all, how shall
33 he not also with him freely give us all things ? Who
shall bring a charge against God's elect ? God is he that
34 justifies. Who is he that condemns ?^o Christ Jesus is he
that died, yea more, that was raised, who is at the right
35 hand of God, who also makes intercession for us. Who
shall separate us from the love of Christ ? shall affliction,
or distress, or persecution, or famine, or nakedness, or
36 peril, or sword ? Even as it is written, *For thy sake we are
being put to death all the day long ; we were reckoned as*
37 *sheep for slaughter.* Yet in all these things we are more
38 than conquerors through him that loved us. For I am
persuaded, that neither death, nor life, nor angels, nor
principalities, nor things present, nor things to come, nor
39 powers, nor height, nor depth, nor any other created
thing, will be able to separate us from the love of God,
which is in Christ Jesus our Lord.

CH. IX. I SPEAK truth in Christ, I lie not, my conscience bear-
2 ing witness with me in the Holy Spirit, that I have great
3 sorrow and unceasing anguish in my heart. For I could
have wished that I myself were accursed from Christ on
behalf of my brethren, my kinsmen according to the flesh ;

who are Israelites, whose is the adoption, and the glory, 4
and the covenants, and the giving of the law, and the
service, and the promises; whose are the fathers, and of 5
whom is the Christ according to the flesh. God who is
over all be blessed for ever. Amen. Not so however, as that 6
the word of God has failed. For not all they that are
of Israel are Israel; nor yet, because they are Abraham's 7
seed, are all children, but, *In Isaac shall thy seed be called*;
that is, the children of the flesh, these are not children 8
of God, but the children of the promise are reckoned for
seed. For the word of promise is this, *At this season I will 9*
come and Sarah shall have a son. And not only so; but 10
also when Rebecca conceived by one, our father Isaac; for 11
the children not having been yet born, and not having done
any thing good or evil, that the purpose of God according
to election might abide, not of works but of him that
calls; it was said unto her, *The elder shall be in bondage 12*
to the younger, as it is written, *Jacob I loved, but Esau 13*
I hated.

What then shall we say? Is there unrighteousness 14
with God? God forbid. For he says to Moses, *I will 15*
have mercy on whom I have mercy, and I will have com-
passion on whom I have compassion. So then it is not 16
of him that wills nor of him that runs, but of God that
has mercy. For the scripture says unto Pharaoh, *For 17*
this very purpose did I raise thee up, that I might shew
forth in thee my power, and that my name might be pub-
lished abroad in all the earth. So then he has mercy on 18
whom he will, and whom he will he hardens. Thou 19
wilt say then unto me, Why does he yet find fault? For
who resists his will? O man, nay rather, who art thou 20
that repliest against God? Shall the thing formed say to
him that formed it, Why didst thou make me thus? Or 21
has not the potter power over the clay, out of the same
lump to make one vessel unto honour, and another unto
dishonour? What if God, desiring to shew forth his 22
wrath, and to make his power known, endured in much
longsuffering vessels of wrath completed unto destruction;

23 and that he might make known the riches of his glory on
 vessels of mercy, which he prepared before unto glory?
 24 even us, whom he also called, not from among Jews only
 25 but also from among Gentiles, as he says also in Hosea;
I will call them my people who were not my people, and her
 26 *beloved who is not beloved; and it shall be that in the*
place where it was said unto them, Ye are not my people;
 27 *there shall they be called sons of the living God. But Isaiah*
cries concerning Israel, Though the number of the sons of
Israel be as the sand of the sea, the remnant will be saved.
 28 *For in accomplishing his word and cutting it short, will the*
 29 *Lord do it upon the earth. And as Isaiah has said before,*
Except the Lord of Sabaoth had left us a seed, we should
have become as Sodom, and should have been made like unto
Gomorrhah.

30 What then shall we say? That Gentiles who pursue
 not after righteousness laid hold of righteousness, but
 31 the righteousness which is of faith; while Israel, pursuing
 32 after a law of righteousness attained not to law. Where-
 fore? Because not by faith but as by works; they
 33 stumbled against the stone of stumbling, even as it is
 written, *Behold I lay in Sion a stone of stumbling and a*
rock of offence; and he that believes on him shall not be put
to shame.

CH. X. BRETHREN, my heart's good pleasure and supplication
 2 to God for them is for their salvation. For I bear them
 witness that they have a zeal for God, but not according
 3 to full knowledge: for not knowing the righteousness of
 God, and seeking to establish their own righteousness,
 they did not subject themselves to the righteousness of
 4 God. For Christ is the end of law for righteousness to
 5 every one that believes. For Moses writes that the man
 who did the righteousness which is of the law shall live in
 6 it. But the righteousness which is of faith speaks thus;
Say not in thine heart, who shall ascend into the heaven?
 7 that is, to bring Christ down; or, *Who shall descend into*
 8 *the abyss?* that is, to bring up Christ from the dead. But
 what says it? *The word is nigh thee, in thy mouth, and*

in thy heart: that is, the word of faith which we preach. Because if thou shalt confess with thy mouth the Lord 9 Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart 10 man believes unto righteousness, and with the mouth confesses unto salvation. For the scripture says, 11 *Every one that believes on him shall not be put to shame.* For there is no difference between Jew and Greek: for 12 the same Lord of all is rich unto all them that call upon him. *For whosoever shall call upon the name of the Lord* 13 *will be saved.* How then shall they call on him in whom 14 they believed not? and how shall they believe in him of whom they heard not? and how shall they hear without a preacher? and how shall they preach except they be 15 sent? even as it is written, *How beautiful the feet of them that preach the good things!*

But they did not all hearken to the gospel. For 16 Isaiah says, *Lord, who believed our report?* So then faith 17 comes out of report, and the report through the word of Christ. But I say, Did they not hear? Nay rather, *Their* 18 *sound went out into all the earth, and their words unto the ends of the world.* But I say, Did Israel not know? First 19 Moses says, *I will provoke you to jealousy by that which is not a nation, by a senseless nation will I anger you.* But 20 Isaiah becomes bold and says, *I was found by them that seek me not; I became manifest unto them that ask not after me.* But of Israel he says, *All the day long I stretched forth* 21 *my hands unto a disobedient and gainsaying people.* cii.

I say then, Did God thrust away his people? God for- xi. bid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not thrust away his people 2 whom he foreknew. Know ye not what the scripture says in the Elijah passage, how he makes intercession to God against Israel? *Lord, they killed thy prophets, digged* 3 *down thine altars; and I was left alone, and they seek my life.* But what says the answer of God unto him? I 4 reserved to myself seven thousand men, who did not bow a knee to Baal. Even so then in the present time also 5

6 there is a remnant according to the election of grace; and
if by grace, it is no more of works, otherwise grace be-
7 comes no more grace. What then? That which Israel
seeks after he obtained not, but the election obtained it;
8 and the rest were hardened, according as it is written,
*God gave them a spirit of slumber, eyes that they should not
see, and ears that they should not hear, unto this very day.*
9 And David says, *Let their table be made a snare, and a trap,*
10 *and a stumblingblock, and a recompence unto them; let their
eyes be darkened that they may not see, and bow down their
back always.*

11 I say then, Did they stumble in order that they should
fall? God forbid: but by their trespass salvation is come
12 unto the Gentiles, to provoke them to jealousy. But if
their trespass is the riches of the world, and their dimin-
ishing the riches of the Gentiles; how much more their
13 fulness? I speak to you, the Gentiles. Inasmuch there-
fore as I am an apostle of Gentiles, I glorify my ministry;
14 if by any means I may provoke to jealousy my flesh, and
15 may save some of them. For if the casting away of them
be the reconciling of the world, what will the receiving of
16 them be but life from the dead? And if the firstfruit be
holy, so also is the lump: and if the root be holy, so also
are the branches.

17 But if some of the branches were broken off, and thou
being a wild olive tree wast grafted in among them, and
becamest partaker of the root of the fatness of the olive
18 tree, glory not against the branches; but if thou gloriest
against them, thou bearest not the root but the root thee.
19 Thou wilt say then, The branches were broken off, that I
20 might be grafted in. Well; by unbelief they were broken
off, but thou standest by faith. Be not highminded, but
21 fear: for if God spared not the natural branches, neither
22 will he spare thee. Behold then the goodness and severity
of God: toward those who fell, severity, but toward thee
the goodness of God, if thou abide in the goodness,
23 otherwise thou also wilt be cut off. But they also, if they
abide not in unbelief, will be grafted in: for God is able

to graft them in again. For if thou wast cut off from the 24 olive tree which is wild by nature, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are natural branches, be grafted into their own olive tree?

For I would not have you ignorant, brethren, of this 25 mystery, lest ye should be wise in your own conceits, that hardness in part has come upon Israel, until the fulness of the Gentiles come in, and thus all Israel will be saved, 26 even as it is written, *There shall come out of Sion the Deliverer; he shall turn away ungodlinesses from Jacob. And this is the covenant from me to them, when I shall take 27 away their sins.* As touching the gospel, they are enemies 28 for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the free gifts and the 29 calling of God are not to be repented of. For as ye in 30 times past disobeyed God, yet now have obtained mercy by their disobedience; so also these now disobeyed, that by 31 your mercy they also might now obtain mercy; for God 32 shut up all into disobedience, that he might have mercy upon all. O the depth of the riches and wisdom and 33 knowledge of God! how unsearchable are his judgments, and his ways past finding out! *For who knew the mind 34 of the Lord? or who became his counsellor? or who first 35 gave to him, and shall receive a recompence.* For from 36 him and through him and unto him are all things; to him be the glory for ever. Amen.

CH.

XII.

I EXHORT you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing unto God, your rational service; and be not 2 fashioned after this world, but be transformed by the renewal of the mind, that ye may prove what is the will of God, the good and well pleasing and perfect. For I say 3 through the grace given unto me, to every one that is among you, not to be high-minded above what he ought to be minded, but to be minded so as to be of sound mind, as God divided to each a measure of faith. For as in 4 one body we have many members, but all the members

5 have not the same office; so we the many are one body
 6 in Christ, and severally members one of another, and
 having gifts different according to the grace that was given
 to us; whether prophecy, let us prophesy according to the
 7 proportion of our faith; whether ministry, let us wait
 8 on our ministry: whether he that teaches, on teaching;
 whether he that exhorts, on exhortation: he that gives,
 let him do it in simplicity; he that presides, in diligence;
 he that has mercy, in cheerfulness.

9 Let love be unfeigned. Abhor the evil, cleaving to the
 10 good, in brotherly love kindly affectioned one to another;
 11 in honour taking the lead of one another; in diligence,
 12 not slothful; in spirit, fervent; serving the Lord; in hope,
 rejoicing; in affliction, patient; attending upon prayer;
 13 communicating to the necessities of the saints; pursuing
 14 after hospitality. Bless them who persecute you; bless
 15 and curse not. Rejoice with them that rejoice, weep with
 16 them that weep. Be of the same mind one toward another,
 not minding the high things, but led away with the lowly
 17 things; be not wise in your own conceits. Render to no
 one evil for evil; provide things honourable in the sight
 18 of all men; if it be possible, as much as depends on you,
 19 be at peace with all men; avenge not yourselves, beloved,
 but leave room for the wrath; for it is written, *Vengeance*
 20 *is mine, I will repay, says the Lord. But if thine enemy*
hunger, feed him; if he thirst, give him drink: for in so
 21 *doing thou wilt heap coals of fire on his head.* Be not
 overcome by the evil, but overcome the evil by means of
 the good.

CH. XIII. LET every soul be subject unto the authorities that are
 over him. For there is no authority but from God: and
 2 those which are, have been ordained by God. So that he
 who sets himself against the authority, resists the ordin-
 ance of God: and they that resist will receive to themselves
 3 judgment. For rulers are not a terror to the good work, but
 to the evil. But dost thou desire not to be afraid of the
 authority? do that which is good, and thou wilt have praise
 4 from the same; for he is God's minister to thee for good.

But if thou do that which is evil, be afraid ; for he bears not the sword in vain ; for he is God's minister, an avenger for wrath to him that does evil. Wherefore ye must needs be subject, not only because of the wrath, but also because of the conscience. For this reason ye pay tribute also : for they are public servants of God, attending upon this very thing. Render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no one any thing, but to love one another : for he that loves another has fulfilled the law. For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself*. Love works no evil to one's neighbour ; therefore love is the fulfilment of law. And this, since ye know the season, that already it is high time for you to be raised out of sleep : for now is salvation nearer us than when we believed. The night is far spent, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the weapons of light. Let us walk seemly as in the day ; not in revels and drunkenness, not in lewdness and lasciviousness, not in contention and envying ; but put on the Lord Jesus Christ, and take no forethought for the flesh to kindle the lusts thereof.

CH.

HIM that is weak in the faith receive, not to discernings of his reasonings. One believes that he may eat all things ; but he that is weak eats herbs. Let not him that eats set at nought him that eats not ; and let not him that eats not judge him that eats : for God received him. Who art thou that judgest another's servant ? his own lord he stands or falls ; but he shall be made to stand, for the Lord is able to make him stand. For one judges a day above a day, another judges every day alike : let each be fully persuaded in his own mind. He that regards the day, regards it unto the Lord ; and he that eats, eats to the Lord, for he gives God thanks ; and he that eats not, to the Lord he eats not,

XIV.

7 and gives God thanks. For none of us lives to himself,
8 and none dies to himself; for whether we live, we live
unto the Lord; and whether we die, we die unto the Lord.
9 Whether we live therefore or die, we are the Lord's. For
to this end Christ died and lived, that he might have
10 dominion both over dead and living. But thou, why
judgest thou thy brother? or also thou, why settest thou at
nought thy brother? for we shall all stand by the judgment
11 seat of God. For it is written, *As I live, says the Lord,*
every knee shall bow to me, and every tongue shall confess
12 *to God.* So then each of us will render account concern-
ing himself to God.

13 Let us therefore no longer judge one another, but
judge this rather, not to put a stumbling block or an
14 offence in the brother's way. I know and am persuaded
in the Lord Jesus, that nothing is unclean of itself, unless
to him that reckons any thing unclean; to him it is un-
15 clean. For if because of food thy brother is made sorry,
thou art no longer walking according to love. Destroy not
16 by thy food him for whom Christ died. Let not then your
good be evil spoken of. For the kingdom of God is not eat-
ing and drinking; but righteousness and peace and joy in
17 the Holy Spirit; for he that in this matter serves Christ
is well pleasing to God and approved by men. So then we
18 pursue the things of peace, and the things of mutual edifica-
tion. Do not for the sake of food overthrow the work of God.

All things indeed are pure; but it is evil to the man who
21 eats so as to be a stumblingblock: it is good not to eat
flesh nor to drink wine, nor to do any thing whereby thy
22 brother stumbles. The faith which thou hast, have to
thyself before God. Blessed is he that judges not himself
23 in that which he approves: but he that doubts is con-
demned if he eat, because it is not of faith; but every thing
which is not of faith is sin.

CH. XV. Now we that are strong ought to bear the infirmities of
2 the weak and not to please ourselves. Let each of us
please his neighbour for his good, with a view to edifica-
3 tion; for Christ also pleased not himself, but even as it is

written, *The reproaches of them that reproach thee fell on me.* For whatsoever things were written before were 4 written for our teaching, that we through patience and through comfort of the scriptures might have hope. And 5 may the God of patience and comfort grant you to be of the same mind one toward another according to Christ Jesus; that with one accord ye may with one mouth 6 glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another, even as Christ also re- 7 ceived you to the glory of God. For I say that Christ 8 has been made a minister of the circumcision for the sake of God's truth, to confirm the promises made unto the fathers; and that the Gentiles glorified God for his 9 mercy, even as it is written, *For this cause I will confess to thee among Gentiles, and will sing unto thy name.* And 10 again he says, *Rejoice, ye Gentiles, with his people.* And 11 again, *Praise the Lord, all ye Gentiles, and let all the peoples praise him.* And again Isaiah says, *There shall 12 be the root of Jesse, and he that rises to rule over Gentiles; on him shall Gentiles hope.* And may the God of hope 13 fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

But I myself also am persuaded concerning you, my 14 brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able also to admonish one another. But I have written more boldly unto you in 15 part, as putting you in mind, because of the grace given to me from God, that I should be a public servant of 16 Christ Jesus unto the Gentiles, ministering as a priest in respect to the gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified in the Holy Spirit. I have therefore my glorying in Christ Jesus 17 in the things pertaining to God. For I will not dare to 18 speak of any of those things which Christ did not work through me in order to the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in 19 the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the

20 gospel of Christ; yet ambitious so to preach the gospel
not where Christ was named, that I might not build upon
21 another's foundation, but as it is written, *They to whom it
was not announced concerning him shall see; and they that
have not heard shall understand.*

22 For which cause also I was hindered many times from
23 coming to you, but now I have no more place in these
regions, and have a longing for many years to come unto
24 you, as soon as I journey into Spain; for I hope to see
you as I pass through, and to be sent forward thither by
you, if first I be in part satisfied with your company.
25 But now I am going unto Jerusalem, ministering unto the
26 saints. For Macedonia and Achaia were pleased to make
a certain contribution for the poor of the saints who are
27 in Jerusalem. For they were pleased to do so, and they
are their debtors; for if the Gentiles shared in their
spiritual things, they ought also to minister unto them
28 in their carnal things. When therefore I have performed
this and have sealed to them this fruit, I will go away
29 by you into Spain; and I know that when I come unto
you, I will come in the fulness of the blessing of Christ.
30 But I beseech you, brethren, by our Lord Jesus Christ and
by the love of the Spirit, to strive together with me in
31 your prayers for me to God; that I may be delivered from
them that are disobedient in Judaea, and that my ministry
which is for Jerusalem may become acceptable to the
32 saints; that I may come unto you in joy by the will of
33 God and may with you be refreshed. Now the God of
peace be with you all. Amen.

CH. XVI. BUT I commend unto you Phebe our sister, who is
2 deaconess of the church that is at Cenchrea; that ye re-
ceive her in the Lord, in a way worthy of the saints, and
that ye stand by her in whatsoever matter she has need
of you: for she too has been a succourer of many and of
myself.

3 Salute Prisca and Aquila, my fellow-labourers in Christ
4 Jesus, who for my life laid down their own necks; unto
whom not only I give thanks, but also all the churches of

the Gentiles ; and salute the church that is in their house. 5
 Salute Epænetus my beloved, who is a firstfruit of Asia
 unto Christ. Salute Mary, who bestowed much labour 6
 on you. Salute Andronicus and Junias, my kinsmen and 7
 my fellow prisoners, who are notable among the apostles,
 who have also been in Christ before me. Salute Ampli- 8
 atus, my beloved in the Lord. Salute Urbanus, our fellow- 9
 labourer in Christ, and Stachys, my beloved. Salute 10
 Apelles, the approved in Christ. Salute those who are
 of Aristobulus' household. Salute Herodion, my kinsman. 11
 Salute them of the household of Narcissus who are in the
 Lord. Salute Tryphaena and Tryphosa, who labour in 12
 the Lord. Salute the beloved Persis, who laboured much
 in the Lord. Salute Rufus, the chosen in the Lord, and 13
 his mother and mine. Salute Asynceritus, Phlegon, Hermes, 14
 Patrobas, Hermas, and the brethren with them. Salute 15
 Philologus, and Julia, Nereus and his sister, and Olympas,
 and all the saints with them. Salute one another with an 16
 holy kiss. All the churches of Christ salute you.

Now I exhort you, brethren, to mark those who make 17
 the divisions and the offences contrary to the teaching
 which ye learned, and avoid them. For such serve not our 18
 Lord Christ but their own belly ; and by their good words
 and fair words deceive the hearts of the harmless. For 19
 your obedience went abroad unto all ; I rejoyce therefore
 over you, but I wish you to be wise as to that which is
 good, and simple as to that which is evil. And the God 20
 of peace will bruise Satan under your feet shortly.

The grace of our Lord Jesus be with you.

Timothy my fellow-labourer salutes you, and Lucius, 21
 and Jason, and Sosipater, my kinsmen. I Tertius, who 22
 wrote the epistle, salute you in the Lord. Gaius mine 23
 host, and the host of the whole church, salutes you.
 Erastus the steward of the city salutes you, and Quartus
 the brother.

Now to him that is able to confirm you according to 25
 my gospel and the preaching of Jesus Christ, according to
 the revelation of the mystery which has been kept secret

26 for eternal ages but is now manifested, and through the prophetic writings according to the commandment of the eternal God, made known to all the nations for obedience
27 of faith; to the only wise God through Jesus Christ; to whom be the glory for ever and ever. Amen.

TO THE CORINTHIANS FIRST.

CH. I. PAUL, a called apostle of Christ Jesus through the
2 will of God, and Sosthenes the brother, unto the church of God which is in Corinth, those sanctified in Christ Jesus, called to be saints, with all that call upon the name of our
3 Lord Jesus Christ in every place, theirs and ours. Grace unto you and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God always on your behalf for the grace
5 of God which was given you in Christ Jesus; that in everything ye were made rich in him, in all utterance and all
6 knowledge, even as the testimony of Christ was established
7 in you; so that ye come behind in no gift, waiting for the
8 revelation of our Lord Jesus Christ, who will also establish you unto the end, unproveable in the day of our Lord
9 Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be completed in the same mind and in the same judgment. For it was declared unto me concerning you, my
11 brethren, by those of the house of Chloe, that there are
12 contentions among you. I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Kephas,
13 and I of Christ. Has Christ been divided? was Paul

crucified for you, or were ye baptized into the name of Paul? I give thanks that I baptized none of you but 14
Crispus and Gaius; that no one might say that ye were 15
baptized into my name. And I baptized also the house- 16
hold of Stephanas; besides, I know not whether I baptized
any other; for Christ did not send me to baptize but 17
to preach the Gospel, not in wisdom of utterance, lest
the cross of Christ should be made of none effect. For 18
the utterance of the cross is to them that are perishing
foolishness; but unto us who are being saved it is the
power of God. For it is written, *I will destroy the wis- 19*
dom of the wise, and will reject the understanding of the
understanding ones. Where is the wise? where is the 20
scribe? where is the disputer of this age? did not God
make foolish the wisdom of the world? For since in the 21
wisdom of God the world by means of its wisdom knew
not God, God was pleased by means of the foolishness of
preaching to save them that believe; since both Jews 22
ask signs, and Greeks seek wisdom, but we preach Christ 23
crucified, to Jews a stumblingblock, and to Gentiles fool-
ishness, but unto them who are the called, both Jews and 24
Greeks, Christ the power of God and the wisdom of God:
because the foolishness of God is wiser than men, and 25
the weakness of God is stronger than men.

For see your calling, brethren, that not many are 26
wise after the flesh, not many mighty, not many noble:
but God chose the foolish things of the world that he might 27
put to shame the wise; and God chose the weak things
of the world that he might put to shame the things which
are strong; and God chose the ignoble things of the world, 28
and the things which are set at nought; the things which
are not, that he might bring to nought the things which
are, in order that no flesh should glory before God. But of 29, 30
him ye are in Christ Jesus, who was made unto us wisdom
from God, both righteousness and sanctification and re-
demption; that, as it is written, *He that glories, let him 31*
glory in the Lord.

CH. II. AND I, brethren, when I came to you, came announcing unto you the testimony of God not with excellency
2 of speech or wisdom. For I determined not to know any
thing among you save Jesus Christ and him crucified.
3 And I was with you in weakness, and in fear, and in much
4 trembling; and my speech and my preaching were not
in persuasive speeches of wisdom, but in demonstration
5 of the Spirit and power; in order that your faith might
not be in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect, but a wisdom
not of this world nor of the rulers of this world that come
7 to nought: but we speak God's wisdom in a mystery, the
hidden wisdom which God fore-ordained before the worlds
8 unto our glory, which none of the rulers of this world
has known; for had they known it they would not have
9 crucified the Lord of glory. But as it is written, *Things*
which eye saw not and ear heard not and which entered
not into the heart of man, things which God prepared
10 *for them that love him.* But to us God revealed them
through the Spirit. For the Spirit searches all things,
11 even the depths of God. For who among men knows
the things of a man, save the spirit of the man which is
in him? so also the things of God knows no one save the
12 Spirit of God. And we received, not the spirit of the
world but the spirit which is from God; that we might
13 know the things freely given to us by God, which things
also we speak, not in speeches taught by man's wisdom,
but in those taught by the spirit, comparing spiritual things
14 with spiritual. But an unspiritual man receives not the
things of the spirit of God; for they are foolishness unto
him, and he cannot know them, because they are spirit-
15 ually examined. But he that is spiritual examines all
16 things, yet he himself is examined by none. *For who*
knew the mind of the Lord, that he may instruct him?
But we have the mind of Christ.

CH. III. AND I, brethren, was not able to speak unto you as
unto spiritual but as carnal, as unto babes in Christ.
2 I fed you with milk not meat; for ye were not yet able.

Nay, nor even now are ye able, for ye are yet carnal. 3
For whereas there is among you envying and conten-
tion, are ye not carnal and walking in the manner of
men? For when one says I am of Paul; and another I 4
am of Apollos; are ye not men? What then is Apollos? 5
And what is Paul? ministers through whom ye believed,
even as the Lord gave to each one. I planted, Apollos 6
watered, but God was giving the growth; so that neither 7
is he that plants any thing, nor he that waters, but God
that gives the growth. And he that plants and he that 8
waters are one; and each will receive his own reward
according to his own labour. For we are God's fellow- 9
labourers; ye are God's tillage, God's building.

According to the grace of God which was given unto 10
me, as a wise master-builder I laid a foundation, and
another builds thereon. But let each see how he builds
thereon. For other foundation can no one lay than what 11
is laid, which is Jesus Christ. But if any one builds 12
upon the foundation of gold, of silver, precious stones,
wood, grass, straw; each one's work will be made mani- 13
fest: for the day will declare it, because it is revealed in
fire, and each one's work of what sort it is the fire itself
will prove. If any one's work which he built thereon will 14
abide, he will receive reward; if any one's work shall be 15
burned up, he will suffer loss, but he himself will be saved,
yet so as through fire.

Know ye not that ye are God's temple, and that the 16
Spirit of God dwells in you? If any one destroys the 17
temple of God, him will God destroy; for the temple of
God is holy, the which ye are. Let no one deceive him- 18
self: if any one seems to be wise among you in this
age, let him become a fool, that he may become wise.
For the wisdom of this world is foolishness with God. For 19
it is written, *He that takes the wise in their craftiness.*
And again, *The Lord knows the reasonings of the wise,* 20
that they are vain. So then let no one glory in men: for 21
all things are yours, whether Paul, or Apollos, or Kephaz, 22
or world, or life, or death, or things present, or things

23 to come, all are yours, and ye 'are Christ's, and Christ God's.

CH. IV. LET a man so reckon us, as ministers of Christ and
2 stewards of the mysteries of God. Here besides it is re-
3 quired in the stewards that one be found faithful. But with
me it is a very small thing that I should be examined by
you or by man's day: nay, I do not examine even myself;
4 for I am conscious to myself of nothing, yet am I not
hereby justified; but he that examines me is the Lord.
5 So then judge not anything before the time, until the Lord
come, who will both enlighten the hidden things of dark-
ness and manifest the counsels of the hearts; and then
shall the praise be given to each one from God.

6 And these things, brethren, I transferred in a figure
to myself and Apollos for your sakes; that in us ye
may learn not to go beyond what is written, that ye be
7 not puffed up, each for the one against the other. For
who distinguishes thee? and what hast thou that thou
didst not receive? but if thou didst receive it, why dost
8 thou glory as if thou didst not receive it? Already
ye are filled full, already ye became rich; ye reigned as
kings without us: and I would at least ye did reign as
9 kings, that we also might reign as kings with you. For I
think God set forth us the apostles last, as persons sen-
tenced to death; for we were made a spectacle unto the
10 world and angels, and men. We are fools for Christ's
sake, but ye are wise in Christ; we are weak, but ye are
11 strong; ye are glorious, but we are without honour. Even
unto this very hour we both hunger, and thirst, and are
naked, and are buffeted, and have no certain dwelling-
12 place, and labour working with our own hands: being
13 reviled, we bless; being persecuted, we endure; being
defamed we beseech; we were made as the filth of the
world, the offscouring of all things unto this day.

14 I write not these things to shame you, but as my
15 beloved children I admonish you. For though ye have
ten thousand schoolmasters in Christ, yet not many
fathers; for in Christ Jesus I begot you through the

gospel. I exhort you, therefore, become imitators of me. 16
 For this very cause I sent unto you Timothy, who is my 17
 child beloved and faithful in the Lord, who will bring to
 your remembrance my ways which are in Christ Jesus,
 even as I teach every where in every church. Now some 18
 were puffed up, as though I were not coming to you; but 19
 I will come to you shortly, if the Lord will, and will know,
 not the speech of them who are puffed up, but the power;
 for the kingdom of God is not in word, but in power. 20
 What will ye? that I come unto you with a rod, or in 21
 love and the spirit of meekness?

CH.

V.

COMMONLY it is reported that there is fornication among
 you, and such fornication as is not even among the Gentiles,
 so that one has his father's wife. And ye are puffed up, 2
 and were not rather sorry, that he who did this deed
 might be taken from among you. For I verily, absent 3
 in body, but present in spirit, have judged already, as
 though I were present, him that has so wrought this;
 in the name of the Lord Jesus, when ye are gathered 4
 together, and my spirit, with the power of our Lord Jesus,
 to deliver up such an one unto Satan for the destruction 5
 of the flesh, that the spirit may be saved in the day of the
 Lord Jesus. Your glorying is not good. Know ye not 6
 that a little leaven leavens the whole lump? Purge out 7
 the old leaven, that ye may be a new lump, even as ye
 are unleavened; for our passover also was sacrificed,
 Christ. So then let us keep the feast, not in old leaven, 8
 neither in leaven of viciousness and wickedness, but in
 unleavened bread of sincerity and truth.

I wrote unto you in the epistle not to company with 9
 fornicators; not altogether with the fornicators of this 10
 world, or with the covetous and extortioners or idolaters,
 for then ye ought to go out of the world. But as it 11
 is I wrote unto you not to company with any one, if
 called a brother he be a fornicator, or covetous, or an
 idolater, or a railer, or a drunkard, or an extortioner; with
 such an one no not to eat. For what have I to do with 12
 judging them that are without? do not ye judge them that

13 are within? But them that are without God will judge.
Put away the evil person from among yourselves.

CH. VI. DARE any of you, having a matter against another, be
2 judged before the unjust and not before the saints? What?
do ye not know that the saints shall judge the world? and
if the world is judged before you, are ye unworthy of the
3 smallest judgments? Know ye not that we shall judge
4 angels? how much more things that pertain to this life? If
then ye have judgments about things pertaining to this life,
are ye setting them to judge who are set at nought in the
5 church? I speak to your shame. Is it so, that there is not
even one wise man among you who will be able to discern
6 between his brethren? But is brother judged with brother,
7 and that before unbelievers? Now indeed it is commonly a
fault in you that ye have judgments with one another. Why
do ye not rather suffer yourselves to be wronged? why do
8 ye not rather suffer yourselves to be defrauded? But ye
9 wrong, and defraud, and that brethren. What? know ye
not that unjust men shall not inherit God's kingdom?
Be not deceived; neither fornicators, nor idolaters, nor
adulterers, nor effeminate, nor abusers of themselves with
10 men, nor thieves, nor covetous, nor drunkards, nor railers,
11 nor extortioners, shall inherit God's kingdom. And such
were some of you: but ye washed yourselves, but ye were
sanctified, but ye were justified in the name of the Lord
Jesus Christ and in the Spirit of our God.

12 All things are lawful for me, but not all things are
expedient: all things are lawful for me, but I will not be
13 brought under the power of any thing. Meats for the
belly, and the belly for meats; but God will bring to
nought both it and them. Now the body is not for
fornication, but for the Lord, and the Lord for the body;
14 and God both raised the Lord, and will raise up us by
15 his power. Know ye not that your bodies are members
of Christ? shall I then take the members of the Christ,
and make them members of an harlot? God forbid.
16 What? know ye not that he who is joined to the harlot is
one body? *For the two, says he, shall become one flesh.*

But he that is joined unto the Lord is one spirit. Flee 17, 18
fornication. Every sin that a man does is outside the
body; but he that commits fornication sins against his
own body. What? know ye not that your body is a 19
temple of the Holy Spirit in you, which ye have from God,
and ye are not your own? For ye were bought with a 20
price; therefore glorify God in your body.

CH.

VII.

Now concerning the things whereof ye wrote, it is
good for a man not to touch a woman. But because of 2
fornications let each have his own wife, and let each
woman have her own husband. Let the husband render 3
unto the wife her due, and in like manner also the wife
unto the husband. The wife has not authority over her 4
own body, but the husband: and in like manner also the
husband has not authority over his own body, but the wife.
Defraud ye not one the other, except it be with consent for 5
a time, that ye may be free for prayer and be together
again, in order that Satan tempt you not because of your
incontinence. But this I say by way of permission, not 6
by way of commandment. Rather I would that all men 7
were even as I myself; but each has his own gift from
God, one after this manner, and another after that.

Now I say to the unmarried and to the widows, It is 8
good for them if they abide even as I; but if they have 9
not continence, let them marry; for it is better to marry
than to burn. And unto the married I command, not I 10
but the Lord, That a wife be not separated from a hus-
band; but if she be separated, let her abide unmarried, 11
or be reconciled to the husband: and that a husband
leave not a wife. But to the rest say I, not the Lord, 12
If any brother has a wife that believes not, and she con-
sents to dwell with him, let him not leave her; and if 13
any woman has an husband that believes not, and he
consents to dwell with her, let her not leave the husband.
For the husband that believes not is sanctified in the wife, 14
and the wife that believes not is sanctified in the brother;
else your children are unclean, but now are they holy.
But if he that believes not separate himself, he may 15

separate; the brother or the sister has not been put under bondage in such cases. But God has called you
16 in peace. For how knowest thou, O wife, whether thou shalt save the husband? or how knowest thou, O man,
17 whether thou shalt save the wife? Only as the Lord has divided to each, as God has called each, so let him walk.
18 And so I command in all the churches. Was any one called being circumcised? let him not become uncircumcised; has any one been called in uncircumcision? let him not
19 be circumcised. Circumcision is nothing, and uncircumcision is nothing, but keeping of the commandments of
20 God. Let each abide in the same calling wherein he was called. Wast thou called being a slave? care not for it:
22 but even if thou canst become free, use it rather. For he that was called in the Lord, being a slave, is the Lord's freeman: in like manner he that was called, being free,
23 is Christ's slave. Ye were bought with a price; become
24 not slaves of men. Brethren, in that state wherein each was called, therein let him abide with God.

25 Now concerning the virgins I have no commandment of the Lord; but I give my mind, as one that has found
26 mercy of the Lord to be faithful. I consider therefore that this is good on account of the present necessity, that it is
27 good for a man so to be. Hast thou been bound unto a wife? seek not to be loosed; hast thou been loosed from
28 a wife? seek not a wife. But if thou hast married, thou sinnedst not; and if the virgin has married, she sinned not; yet such shall have affliction in the flesh, and I am
29 sparing you. But this I say, brethren, the time is shortened; it remains, that both they that have wives be as though
30 they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not;
31 and they that buy, as though they possessed not; and they that use the world, as not using it to the full: for the fashion
32 of this world passes away. But I would have you to be without anxiety. He that is unmarried is anxious about the things of the Lord, how he shall please the Lord:
33 but he that is married is anxious about the things of the

world, how he shall please his wife. There is a difference 34
also between the wife and the virgin. The unmarried
woman is anxious about the things of the Lord, that she
may be holy both in body and spirit; but she that is
married is anxious about the things of the world, how she
shall please her husband. And this I speak for your own 35
profit; not that I may cast a snare upon you, but for that
which is seemly, and that ye may attend upon the Lord
without distraction. But if any one thinks that he 36
behaves basely toward his virgin, if she be past the
flower of her age, and need so require, let him do what
he will; he sins not, let them marry. But he that 37
stands stedfast in his heart, having no necessity, and
has power with respect to his own will, and has deter-
mined this in his own heart that he will keep his virgin,
will do well. So then both he that gives his own virgin 38
in marriage does well; and he that gives her not in
marriage will do better. A wife is bound as long as 39
her husband lives; but if the husband be dead, she is at
liberty to be married to whom she will, only in the Lord.
But she is more blessed if she so abide, after my mind; 40
and I think also that I have the Spirit of God.

CII.

VIII.

Now concerning the things offered unto idols, we
know that we all have knowledge. Knowledge puffs up,
but love builds up. If any one thinks that he knows 2
any thing, he knows not yet as he ought to know. But 3
if any one loves God, the same is known by him. Con- 4
cerning therefore the eating of the things offered unto
idols, we know that there is no idol in the world, and that
there is no God but one. For though there are gods so 5
called, whether in heaven or on earth (as there are gods
many, and lords many); yet to us there is one God the 6
Father, of whom are all things, and we unto him; and one
Lord Jesus Christ, through whom are all things, and we
through him. Howbeit the knowledge is not in all; but 7
some from custom with respect to the idol until now, eat
it as a thing offered unto an idol; and their conscience
being weak is defiled. But food will not present us to 8

God : neither if we eat, are we the better, nor if we eat
 9 not, are we the worse. But see lest by any means this
 liberty of yours become a stumblingblock to the weak.
 10 For if any one see thee who hast knowledge sitting at
 meat in an idol's temple, will not the conscience of him
 who is weak be emboldened to eat the things offered to
 11 idols? For he that is weak perishes by thy knowledge;
 12 the brother for whom Christ died! But when ye thus sin
 against the brethren and wound their weak conscience,
 13 ye sin against Christ. Wherefore, if food makes my
 brother to offend, I will eat no flesh for ever, lest I make
 my brother to offend.

CH. IX. AM I not free? am I not an apostle? have I not seen
 2 Jesus our Lord? are not ye my work in the Lord? If I
 am not an apostle unto others, yet I am at least to you :
 3 for the seal of mine apostleship ye are in the Lord. My
 4 defence to them that examine me is this. Have we not
 5 authority to eat and drink? Have we not authority to lead
 about a sister as a wife, as well as the other apostles, and
 6 the brethren of the Lord, and Kephas? Or have I only
 7 and Barnabas, no authority to forbear working? Who
 ever serves as a soldier at his own charges? who plants a
 vineyard, and eats not the fruit thereof? or who shepherds
 8 a flock, and eats not of the milk of the flock? Speak I
 these things in the manner of men? or says not the law
 9 also these things? For it is written in the law of Moses,
Thou shalt not muzzle an ox treading out corn. Is it
 10 for the oxen that God cares? Or says he it altogether
 for our sakes? For for our sakes it was written, that he
 that plows ought to plow in hope, and he that threshes
 11 in hope of partaking. If we sowed unto you the things
 that are spiritual, is it a great thing if we shall reap your
 12 carnal things? If others partake of this authority over you,
 do not we more? Nevertheless we used not this authority;
 but we bear all things, that we may not cause any hind-
 13 rance to the gospel of Christ. Know ye not that they
 who work about the holy things eat the things of the
 temple? they who wait at the altar share with the altar?

Thus also the Lord commanded to those who declare the 14
 gospel that they should live by the gospel ; but I have used 15
 none of these things. And I have not written these things,
 that it should be so in my case : for it were good for me
 to die, rather than that any one should make my glorying
 void. For if I preach the gospel, I have nothing to glory 16
 of ; for necessity is laid upon me ; for, woe is unto me if
 I preach not the gospel ! For if I do this thing willingly, 17
 I have a reward : but if unwillingly, I have a stewardship
 entrusted unto me. What then is my reward ? That 18
 when I preach I may make the gospel without charge,
 so that I use not my authority to the full in the gospel. For 19
 being free from all men, I made myself servant unto all,
 that I might gain the more ; and unto the Jews I became 20
 as a Jew, that I might gain Jews ; to them under law,
 as under law, not being myself under law, that I might
 gain them under law ; to them without law, as without 21
 law, (not being without law to God, but under law to
 Christ,) that I might gain them without law ; to the weak 22
 I became weak, that I might gain the weak : I am become
 all things to all men, that I may by all means save some.
 And all things I do for the gospel's sake, that I may be- 23
 come a partaker thereof with others. Know ye not that 24
 they who run in a race run all, but one receives the
 prize ? So run that ye may lay hold of it. And every 25
 one that contends in the games is temperate in all things ;
 they indeed to receive a corruptible crown, but we an in-
 corruptible. I therefore so run, not as uncertainly ; so 26
 fight I, as not beating the air ; but I chastise my body, 27
 and bring it into subjection, lest by any means, when I
 have preached to others, I myself should be rejected.

CH.

For I would not have you ignorant, brethren, that x.
 all our fathers were under the cloud, and all passed
 through the sea, and were all baptized into Moses in the 2
 cloud and in the sea ; and did all eat the same spiritual 3
 food, and did all drink the same spiritual drink : for 4
 they continued to drink out of a spiritual rock follow-
 ing them, and the rock was Christ : but in most of them 5

God had no pleasure; for they were overthrown in the
6 wilderness. Now these things were done as our types,
to the intent we should not lust after evil things, as they
7 also lusted. Neither be ye idolaters, even as some of
them; as it is written, *The people sat down to eat and*
8 *drink, and rose up to play.* Neither let us commit fornication,
even as some of them committed, and there fell in
9 one day three and twenty thousand. Neither let us tempt
the Lord, even as some of them tempted, and were de-
10 stroyed by the serpents. Neither murmur ye, as some
11 of them murmured, and perished by the destroyer. Now
these things happened unto them by way of type, and
were written for our admonition, unto whom the ends of
12 the ages have reached. Wherefore let him that thinks
13 he stands take heed lest he fall. There has no temptation
taken you but such as belongs to man: but God
is faithful, who will not suffer you to be tempted above
what ye are able; but will with the temptation also make
the issue that ye may be able to bear it.

14, 15 Wherefore, my beloved, flee from idolatry. I speak
16 as to wise men; judge ye what I say. The cup of blessing
which we bless, is it not a fellowship of the blood of
Christ? The bread which we break, is it not a fellow-
17 ship of the body of Christ? Because we the many are one
bread, one body: for we all partake of the one bread.
18 See Israel after the flesh: are not they who eat the sacri-
19 fices fellow-partakers of the altar? What say I then? that
what is offered to idols is any thing? or that an idol is
20 any thing? Nay, but that the things which they sacrifice,
they sacrifice to demons and not to God: and I
would not that ye should be fellow-partakers with the
21 demons. Ye cannot drink a cup of the Lord, and a cup of
demons: ye cannot partake of a table of the Lord, and a
22 table of demons. What? Do we provoke the Lord to
jealousy? are we stronger than he?

23 All things are lawful, but not all things are expedient:
24 all things are lawful, but not all things edify. Let no
25 one seek his own but his neighbour's good. Whatsoever

is sold in the shambles, that eat, examining nothing for
 conscience sake: *For the earth is the Lord's, and the ful-* 26
ness thereof. If any of the unbelieving calls you, and ye 27
 desire to go; whatsoever is set before you, eat, examining
 nothing for conscience' sake. But if any one say unto 28
 you, This is sacred unto idols, eat not for his sake that
 shewed it and for conscience' sake. Conscience, I say, not 29
 thine own, but that of the other. For why is my liberty
 judged by another's conscience? If I partake with thanks, 30
 why am I evil spoken of for that for which I give thanks?
 Whether therefore ye eat or drink, or whatsoever ye do, do 31
 all to the glory of God. Give none occasion of stumbling, 32
 neither to Jews, nor to Greeks, nor to the church of God;
 even as I also please all in all things, not seeking mine 33
 own profit, but that of the many, that they may be saved. CH.
 BECOME imitators of me, even as I also am of Christ. XI.

Now I praise you, that ye remember me in all things, 2
 and hold fast the traditions according as I delivered them
 to you. But I would have you know that the head 3
 of every man is Christ, and the head of woman is the
 man, and the head of Christ is God. Every man pray- 4
 ing or prophesying, having his head covered, dishonours
 his head. But every woman praying or prophesying with 5
 the head uncovered dishonours her head: for it is one and
 the same thing as if she were shaven. For if a woman 6
 is not covered, let her also be shorn: but if it be dis-
 graceful for a woman to be shorn or shaven, let her be
 covered. For a man ought not to cover his head, for- 7
 asmuch as he is God's image and glory: but the woman
 is man's glory. For man is not from woman, but woman 8
 from man; for neither was man created on account of 9
 the woman, but woman on account of the man. For 10
 this cause ought the woman to have a token of authority
 on the head on account of the angels. Nevertheless neither 11
 is woman without man nor man without woman, in the
 Lord; for as the woman is from the man, so also is the 12
 man by the woman; but all things from God. Judge in 13
 yourselves: is it seemly for a woman to pray unto God

14 uncovered? Does not even nature itself teach you, that,
15 if a man have long hair, it is a dishonour unto him; but
if a woman have long hair, it is a glory to her? for the
hair has been given her for a covering.

16 But if any one seems to be contentious, we have no
such custom, neither the churches of God.

17 Now while enjoining this I praise you not that ye come
18 together not for the better, but for the worse. For first,
when ye come together in a church-assembly, I hear that
19 divisions exist among you, and I partly believe it. For
there must be also sects among you, that they who are
20 approved may become manifest among you. When ye
come together therefore into one place, there is no eating
21 of the Lord's supper; for in eating each takes his own
supper beforehand; and one is hungry, and another is
22 drunken. What? have ye not houses to eat and drink
in? or despise ye the church of God, and put them to
shame that have not? What can I say to you? shall
23 I praise you? in this I praise you not. For I received
from the Lord that which also I delivered unto you,
That the Lord Jesus in the night in which he was de-
24 livered up took a loaf, and having given thanks, he brake
it and said: This is my body, which is for you; this
25 do in remembrance of me. In the same manner also
the cup, after he supped, saying, This cup is the new
covenant in my blood: this do, as oft as ye drink, in
26 remembrance of me. For as often as ye eat this bread
and drink the cup, ye declare the Lord's death till he
27 come. Wherefore whosoever eats the bread or drinks
the cup of the Lord unworthily, shall be guilty of the
28 body and the blood of the Lord. But let a man prove
himself, and so let him eat of the bread and drink of
29 the cup; for he that eats and drinks, eats and drinks
30 judgment to himself, by not discerning the body. For
this cause many are weak and sickly among you, and
31 a considerable number fall asleep. But if we discerned
32 ourselves, we should not be judged. But when we are
judged, we are chastened by the Lord, that we may not

be condemned with the world. Wherefore, my brethren, 33
when ye come together to eat, wait one for another. If 34
any one hunger, let him eat at home, that ye come not
together unto judgment. And the rest I will set in order
when I come.

CH.

Now concerning the spiritual gifts, brethren, I would XII.
not have you ignorant. Ye know that when ye were 2
Gentiles, ye were carried away unto the dumb idols, as
ye might be led. Wherefore I make known to you that no 3
one speaking in the spirit of God says, Jesus is accursed :
and no one can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same Spirit ; 4
and there are diversities of ministrations, and the same 5
Lord : and there are diversities of operations, but the same 6
God who operates all in all. But to each is given the 7
manifestation of the Spirit for profit. For to one is given 8
through the Spirit a word of wisdom ; and to another a
word of knowledge according to the same Spirit ; to another 9
faith in the same Spirit ; and to another gifts of healings
in the one Spirit ; and to another operations of powers ; 10
and to another prophecy ; and to another a discerning of
spirits ; to another kinds of tongues ; and to another
interpretation of tongues : but all these operates the one 11
and selfsame Spirit, dividing severally to each as he wills.

For as the body is one, and has many members, and 12
all the members of the body being many are one body,
so also is Christ ; for in one Spirit we were all baptized 13
into one body, whether Jews or Greeks, whether bond
or free ; and were all made to drink of one Spirit. For 14
the body is not one member, but many. If the foot should 15
say, Because I am not a hand, I am not of the body ; it
is not therefore not of the body. And if the ear should say, 16
Because I am not an eye, I am not of the body ; it is
not therefore not of the body. If the whole body were an 17
eye, where were the hearing ? If the whole were hearing,
where were the smelling ? But now God put the mem- 18
bers each one of them in the body, even as he willed. And 19
if they were all one member, where were the body ? But 20

21 now are there many members, yet but one body. And the
eye cannot say unto the hand, I have no need of thee; or
22 again the head to the feet, I have no need of you; nay,
much more the members of the body which seem to be
23 more feeble are necessary: and those which we think
to be less honourable parts of the body, upon them we
bestow more abundant honour; and our uncomely parts
24 have more abundant comeliness; but our comely parts
have no need. Yet God tempered the body together, having
given more abundant honour to the part which lacked,
25 that there should not be divisions in the body, but that
the members should have the same anxiety one for another.
26 And whether one member suffers, all the members suffer
with it; whether a member is honoured, all the mem-
27 bers rejoice with it. Now ye are the body of Christ, and
28 members severally. And God put some in the church,
first apostles, secondly prophets, thirdly teachers, then
mighty powers, then gifts of healings, helpings, govern-
29 ings, kinds of tongues. Are all apostles? are all prophets?
30 are all teachers? are all workers of mighty powers? have
all gifts of healings? do all speak with tongues? do all
31 interpret? But desire earnestly the greater gifts: and
moreover I shew unto you an exceedingly excellent way.

CH. XIII. If I speak with the tongues of men and of angels,
but have not love, I am become sounding brass or a tink-
2 ling cymbal. And if I have prophecy, and know all the
mysteries, and all the knowledge; and if I have all the
faith so as to remove mountains, but have not love, I am
3 nothing. And if I give away all my goods in food, and
if I deliver up my body that I may be burned, but have
4 not love, it profits me nothing. Love is long-suffering,
love is kind, love envies not, love vaunts not itself, is
5 not puffed up, does not behave itself unseemly, seeks
not its own, is not easily provoked, reckons not the evil,
6 rejoices not at unrighteousness, but rejoices with the
7 truth; bears all things, believes all things, hopes all
things, endures all things.
8 Love never fails: but whether there be prophecies,

they will be brought to nought ; whether there be tongues, they will cease ; whether there be knowledge, it will be brought to nought. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part will be brought to nought. When I was a child, I spake as a child, I thought as a child, I reckoned as a child : now that I am become a man, I have brought to nought the things of the child. For we see now through a mirror in a riddle, but then face to face : now I know in part ; but then shall I know fully, even as also I was known fully. And now there abide faith, hope, love, these three ; but the greatest of these is love. CH.

PURSUE love, but desire earnestly the spiritual gifts, yet rather that ye may prophesy. For he that speaks in a tongue speaks not unto men but unto God : for no one hears, and in spirit he speaks mysteries. But he that prophesies speaks unto men edification, and exhortation, and comfort. He that speaks in a tongue edifies himself ; but he that prophesies edifies a church. And I would have you all speak with tongues, yet rather that ye should prophesy : but greater is he that prophesies than he that speaks with tongues, except he interpret, that the church may receive edification. And now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching ? Nevertheless things without life giving sound, whether pipe or harp, if they give not a distinction in the notes, how shall that be known which is piped or harped ? For even if a trumpet give an uncertain sound, who will prepare himself for war ? So likewise ye, unless ye utter by the tongue words easy to be understood, how shall that be known which is spoken ? for ye will be speaking into air. There are, it may be, so many kinds of voices in the world, and none is voiceless. If therefore I know not the power of the voice, I shall be unto him that speaks a stranger, and he that speaks a stranger in my estimation. So also ye, forasmuch as ye are earnestly desirous of spirits,

seek that ye may abound to the edification of the church.
13 Wherefore let him that speaks in a tongue pray that he
14 may interpret. For if I pray in a tongue, my spirit
15 prays, but my understanding is unfruitful. What is it
then? I will pray with the spirit, but I will pray with the
understanding also: I will sing with the spirit, but I will
16 sing with the understanding also. Else if thou bless
in spirit, how shall he that fills the place of the private
person say the Amen at thy giving of thanks, since he
17 knows not what thou sayest? For thou givest thanks well,
18 but the other is not edified. I thank God I speak in a
19 tongue more than ye all; yet in a church I had rather
speak five words with my understanding, that I may
instruct others also, than ten thousand words in a tongue.

20 Brethren, become not children in your minds: howbeit
in viciousness be babes, but in your minds become perfect.
21 In the law it is written, *With men of other tongues and with
the lips of others will I speak unto this people; and yet for*
22 *all that they will not hearken to me, says the Lord.* So that
the tongues are for a sign not to them that believe but to
the unbelieving; but prophecy is not for the unbelieving
23 but for them that believe. If therefore the whole church
come together into one place and all speak with tongues,
and there come in private or unbelieving persons, will
24 they not say that ye are mad? But if all prophesy, and
there come in one that is unbelieving or private, he is
25 convicted by all, he is examined by all; the secrets of his
heart become manifest, and so falling on his face he will
worship God, reporting that God is indeed among you.

26 How is it then, brethren? when ye come together,
each has a psalm, has a teaching, has a revelation, has a
tongue, has an interpretation; let all things be done unto
27 edification. If any one speaks in a tongue, let it be by two,
or at the most by three, and in turn, and let one inter-
28 pret; but if there be no interpreter, let him keep silence
in a church, and let him speak to himself and to God.
29 And as to prophets, let two or three speak, and let the others
30 discern. But if a revelation be made to another sitting by,

let the first keep silence. For ye can all prophesy one by one, that all may learn, and all may be exhorted. And the spirits of prophets are subject to prophets; for God is not a God of tumult, but of peace.

As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be subject, even as also the law says. And if they wish to learn any thing, let them ask their own husbands at home: for it is disgraceful for a woman to speak in a church. Did the word of God come forth from you, or reached it unto you alone?

If any one thinks himself to be a prophet or spiritual, let him know fully that the things which I write unto you are the Lord's. But if any does not know, he is not known. Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done seemly and in order.

CH.

AND I make known unto you, brethren, the gospel which I preached unto you, which also ye received, in which also ye stand; by which also ye are being saved, if ye hold fast the word in which I preached it unto you, unless ye believed in vain. For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures, and that he was buried, and that he has been raised the third day according to the scriptures; and that he appeared to Kephaz, then to the twelve. After that, he appeared to above five hundred brethren at once; of whom the greater part abide unto this present, but some are fallen asleep. After that he appeared to James, then to all the apostles. And last of all he appeared to me also, as the one born out of due time. For I am the least of the apostles, that am not fit to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am, and his grace which came to me was not in vain, but I laboured more abundantly than they all; yet not I but the grace of God with me. Whether then it were I or they, so we preach and so ye believed.

XV.

12 But if Christ is preached that he has been raised from
the dead, how say some among you that there is no resur-
13 rection of the dead? But if there is no resurrection of
14 the dead, neither has Christ been raised: but if Christ
has not been raised, then vain is also our preaching, vain
15 is also your faith; and we are also found false witnesses
of God, because we bare witness respecting God that he
raised Christ; whom he raised not, if so be that the dead
16 are not raised. For if the dead are not raised, neither has
17 Christ been raised: and if Christ has not been raised, your
18 faith is purposeless; ye are yet in your sins, and there-
19 fore they who fell asleep in Christ perished. If only in
this life we have had hope in Christ, we are more to be
20 pitied than all men. But now has Christ been raised
from the dead, the firstfruits of them who have fallen
21 asleep. For since by man is death, by man is also a
22 resurrection of the dead. For as in the Adam all die,
23 so also in the Christ will all be quickened. But each in
his own order: the firstfruits Christ, afterward they that
24 are Christ's at his coming, then the end, when he de-
livers up the kingdom to God and the Father; when he
shall have brought to nought all rule and all authority
25 and power. For he must reign, *Till he put all the enemies*
26 *under his feet.* The last enemy that is to be brought to
27 nought is death. For he subjected all things under his
feet. But when he says *All things have been subjected*, it
is manifest that it is with the exception of him who did
28 subject the all things to him. And when the all things
shall be subjected to him, then also will the Son himself
be made subject unto him that subjected the all things
unto him, that God may be the all in all.

29 Else what shall they do who get themselves baptized on
behalf of the dead? if the dead are not raised at all, why
do they then get themselves baptized on their behalf?
30, 31 Why are we also in peril every hour? Daily do I die; yea,
by the glorying of you which I have in Christ Jesus our
32 Lord. If in the manner of men I fought with beasts in
Ephesus, what is the profit to me? if the dead are not

raised, *Let us eat and drink ; for to morrow we die.* Be not 33
deceived ; evil communications corrupt good manners.
Be sober righteously, and sin not ; for some have no know- 34
ledge of God ; I speak to your shame.

But some one will say, How are the dead raised ? and 35
with what manner of body do they come ? Thou fool, that 36
which thou sowest is not quickened, except it die ; and 37
that which thou sowest, thou sowest not the body that shall
be, but a bare grain it may be of wheat or some of the
others : but God gives it a body even as he pleased, and to 38
each of the seeds its own body. All flesh is not the same 39
flesh, but there is one of men, another flesh of beasts,
another flesh of birds, and another of fishes. There are 40
both bodies heavenly, and bodies earthly ; but the glory
of the heavenly is different, and that of the earthly dif-
ferent. There is one glory of the sun, and another glory 41
of the moon, and another glory of the stars : for star
differs from star in glory. So also is the resurrection of 42
the dead. It is sown in corruption, it is raised in incor-
ruption : it is sown in dishonour, it is raised in glory ; it 43
is sown in weakness, it is raised in power. It is sown an 44
unspiritual body, it is raised a spiritual body. If there is
an unspiritual body, there is also a spiritual. So also it is 45
written, *The first man Adam became a living soul ; the last*
Adam a life-giving spirit. Howbeit the spiritual is not first 46
but the unspiritual, afterward the spiritual. The first 47
man is of earth, earthy ; the second man is from heaven.
As is the earthy, such are they also that are earthy : and 48
as is the heavenly, such are they also that are heavenly :
and even as we bore the image of the earthy, let us also 49
bear the image of the heavenly.

And this I say, brethren, that flesh and blood cannot 50
inherit the kingdom of God ; neither does corruption
inherit incorruption. Behold, I tell you a mystery ; we 51
shall not all sleep, but we shall all be changed, in a mo- 52
ment, in the twinkling of an eye, at the last trumpet ; for
it will sound, and the dead will be raised incorruptible, and
we shall be changed. For this corruptible must put on 53

incorruption, and this mortal must put on immortality.

54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written, *Death*
 55 *was swallowed up in victory.* O death, where is thy
 56 victory? O death, where is thy sting? Now the sting
 57 of death is sin; and the power of sin is the law. But
 thanks be to God who gives us the victory through our
 58 Lord Jesus Christ. Wherefore, my beloved brethren, be ye
 steadfast, immoveable, abounding in the work of the Lord
 always, knowing that your labour is not vain in the Lord.

CH. XVI. Now concerning the collection for the saints, as I com-
 2 manded the churches of Galatia, so do ye also. Upon the
 first day of the week let each of you lay by him treasuring
 up whatsoever he be prospered in, that there be not collec-
 3 tions then, when I come. And when I arrive, whomsoever
 ye shall approve, them will I send with letters to carry
 4 your gratuity unto Jerusalem; and if it be worth while
 5 that I go also, they shall go with me. But I will come
 unto you, when I shall have passed through Macedonia;
 6 for I do pass through Macedonia, and it may be I will
 abide, or even winter with you, that ye may send me
 7 forward whithersoever I go. For I desire not to see you
 now in passing; for I hope to tarry some time with you,
 8 if the Lord permit. But I shall tarry at Ephesus until
 9 the Pentecost; for a great and effectual door is opened
 unto me, and adversaries are many.

10 But if Timothy come, see that he be with you without
 fear; for he works the work of the Lord as I also do;
 11 let none therefore set him at nought. But send him
 forward in peace, that he may come unto me; for I am
 waiting for him with the brethren.

12 But about the brother Apollos, I exhorted him much to
 come unto you with the brethren; and it was not at all
 his will to come now; but he will come when he shall
 have a good opportunity.

13 Watch ye, stand in the faith, quit you like men, be
 14 strong. Let all your acts be done in love.

Now I exhort you, brethren, (ye know the house of 15
Stephanas, that it is the firstfruits of Achaia, and that
they appointed themselves to minister unto the saints,)
that ye also be subject unto such, and to every one that 16
works with us, and labours. I rejoyce at the coming of 17
Stephanas and Fortunatus and Achaicus: for that which
was lacking on your part they filled up; for they refreshed 18
my spirit and yours. Know well therefore them that are
such.

The churches of Asia salute you. Aquila and Priscilla 19
salute you much in the Lord, with the church that is
in their house. All the brethren salute you. Salute one 20
another with an holy kiss.

The salutation of me Paul with mine own hand. If 21, 22
any one loves not the Lord, let him be accursed. The
Lord comes. The grace of the Lord Jesus be with you. 23
My love be with you all in Christ Jesus. 24

TO THE CORINTHIANS SECOND.

PAUL, an apostle of Jesus Christ through the will of CH. I.
God, and Timothy the brother, unto the church of God
which is in Corinth, with all the saints that are in the
whole of Achaia. Grace be to you and peace from God 2
our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus 3
Christ, the Father of mercies, and God of all comfort, who 4
comforts us in all our affliction, that we may be able to
comfort them who are in any affliction by the comfort
wherewith we ourselves are comforted by God; because 5
as the sufferings of Christ abound unto us, so our com-
fort also abounds through Christ. And whether we are 6
afflicted, it is for your comfort and salvation; whether

we are comforted, it is for your comfort, which is effective in the patience of the same sufferings which we also
7 suffer. And our hope is stedfast for you, knowing that as ye are partakers of the sufferings, so are ye also of the comfort.

8 For we would not, brethren, have you ignorant of our affliction which happened in Asia, that we were burdened exceedingly, above our power, insomuch that we despaired
9 even of life: yea, we ourselves have had within ourselves the answer of death, that we should not be trusting in ourselves, but in God who raises the dead; who delivered us
10 from so great a death and will deliver; in whom we have hoped that he will also yet deliver; ye also helping together by supplication on our behalf, that for the gift bestowed upon us by means of many persons, thanks may
11 be given by many on our behalf. For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in carnal wisdom but in the grace of God, we conducted ourselves in the world, and more
12 abundantly toward you. For we write none other things unto you than what ye read or even know fully; and I
13 hope ye will know fully unto the end; even as also ye knew us in part, that we are your glorying, even as ye also are ours in the day of our Lord Jesus.

14 And in this confidence I wish'd to come unto you before, that ye might have a second benefit; and through you to pass into Macedonia, and to come again from Macedonia
15 unto you, and by you to be sent forward into Judaea. When therefore I wished this, did I act with levity? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea, and the nay nay?
16 But God is faithful, that our word to you is not yea and nay. For the Son of God, Christ Jesus, who was preached among you by us, by me and Silvanus and Timothy, did
17 not become yea and nay, but is become yea in him. For however many are the promises of God, in him is the yea; wherefore also through him is the Amen, for glory unto
18 God by us. Now he who confirms us with you in respect
19
20
21

to Christ, and anointed us, is God; who also sealed us and 22
gave the earnest of the Spirit in our hearts.

But I call upon God for a witness upon my soul, that to 23
spare you I came no more unto Corinth; not that we 24
exercise dominion over your faith, but are fellow-helpers
of your joy: for by faith ye stand.

But I determined this with myself, that I would not CH. II.
come again to you in sorrow. For if I make you sorry, 2
who then is he that makes me glad but the same who is
made sorry by me? And I wrote this very thing, lest 3
when I came, I might have sorrow from them of whom I
ought to have joy; trusting in you all, that my joy is the
joy of you all. For out of much affliction and anguish 4
of heart I wrote unto you with many tears; not that ye
might be made sorry, but that ye might know the love
which I have more abundantly toward you.

But if any one has made sorrow, he has not made 5
sorrow to me, but in part (that I press not heavily) to you
all. Sufficient to such a one is this punishment, which 6
was inflicted by the greater number; so that contrariwise 7
ye ought rather to forgive and comfort, lest perhaps such a
one should be swallowed up with the more abundant sorrow.
Wherefore I beseech you to ratify your love toward him, 8
For to this end also did I write, that I might know your 9
approved character, whether ye are obedient in all things.
To whom ye forgive any thing, I forgive also: for what I 10
have forgiven, if I have forgiven anything, for your sakes
I did it in the person of Christ, that no advantage might 11
be gained over us by Satan; for we are not ignorant of his
devices.

And when I came into the Troad for the gospel of Christ, 12
and a door was opened unto me in the Lord, I had no rest 13
in my spirit because I found not Titus my brother; but
taking my leave of them, I went forth into Macedonia.

But thanks be unto God, who always leads us in 14
triumph in Christ, and manifests the savour of his know-
ledge through us in every place; because we are unto God 15
a sweet savour of Christ in them that are being saved, and

16 in them that are perishing ; to the one a savour of death unto death, to the other a savour of life unto life. And
17 who is sufficient for these things ? For we are not as the many, adulterating the word of God ; but as of sincerity, but as of God, before God in Christ we speak.

CH. III. Do we begin again to commend ourselves ? or need we, as some, epistles of commendation to you or from you ?
2 Ye are our epistle written in our hearts, known and read
3 by all men ; being manifested that ye are Christ's epistle ministered by us, written not with ink but the Spirit of the living God, not on tables of stone, but on tables which
4 are carnal hearts. And such confidence have we through
5 Christ toward God ; not that we are sufficient of ourselves to reckon any thing as from ourselves, but our sufficiency
6 is from God, who also made us sufficient as ministers of the new covenant, not of the letter, but of the spirit ; for the
7 letter kills, but the spirit quickens. But if the ministration of death, in letters engraven on stones, was in glory, so that the children of Israel could not gaze earnestly at the face of Moses because of the glory of his countenance
8 which was to be done away, how shall not the ministrations of the spirit be more in glory ? For if the ministration of condemnation have glory, much more does
9 the ministration of righteousness abound in glory. For even that which has been made glorious has not been made glorious in this respect, by reason of the glory that
10 excels. For if that which is being done away was through glory, much more that which abides is in glory.

12, 13 Having then such hope we use great openness ; and do not as Moses, who put a vail over his face, that the children of Israel might not gaze earnestly at the end
14 of that which is being done away. But their understandings were hardened. For until this day the same vail at the reading of the old covenant abides ; it being not
15 unveiled that it is being brought to nought in Christ. But even unto this day, when Moses is read, a vail lies upon
16 their heart ; but whenever it shall turn to the Lord, the
17 vail is taken away. Now the Lord is the Spirit : and

where the Spirit of the Lord is, there is liberty. And we 18
all, with unveiled face beholding as in a mirror the glory
of the Lord, are transformed into the same image from
glory to glory, as by the Lord, the Spirit.

CH. IV.
THEREFORE having this ministry, as we found mercy, IV.
we faint not; but renounced the hidden things of shame, 2
not walking in craftiness nor handling the word of God
deceitfully, but by the manifestation of the truth com-
mending ourselves to every man's conscience in the sight
of God. But even if our gospel is veiled, it is veiled 3
among them who are perishing; in whom the god of this 4
world blinded the understandings of the unbelieving, that
the illumination of the gospel of the glory of Christ, who is
God's image, should not shine. For we preach not our- 5
selves, but Christ Jesus as Lord; and ourselves as your
servants for Jesus' sake. For it is God that said *Out of 6*
darkness light shall shine, who shined in our hearts, for
illumination of the knowledge of the glory of God in the
face of Christ.

But we have this treasure in earthen vessels, that the 7
exceeding greatness of the power may be God's, and not
from us; being afflicted in every way, but not straitened; 8
perplexed, but not over-perplexed; persecuted, but not 9
forsaken; cast down, but not perishing; always bearing 10
about in the body the dying of Jesus, that the life also of
Jesus may be manifested in our bodies. For we who live 11
are always being delivered up unto death for Jesus' sake,
that the life also of Jesus may be manifested in our mortal
flesh. So that the death works in us, but the life in you. 12
But having the same spirit of faith, according to that which 13
is written, *I believed, wherefore I also spoke*, we also believe,
wherefore we also speak; knowing that he who raised the 14
Lord Jesus will raise us also with Jesus, and will present
us with you. For all things are for your sakes, that the 15
grace which multiplied through the greater number, may
make the thanksgiving abound to the glory of God.

Wherefore we faint not; but though our outward man 16
is being corrupted, yet our inward man is being renewed day

17 by day. For the present lightness of our affliction is working for us more and more exceedingly an everlasting
 18 burden of glory, while we look not at the things which are seen but at the things which are not seen: for the things which are seen are for a time, but the things which are not seen are everlasting.

CH. V. FOR we know that if our earthly dwelling of the tabernacle be destroyed, we have a building from God, a dwelling not made with hands, everlasting in the heavens.
 2 For in this we groan, longing to clothe ourselves with our
 3 house which is from heaven; if indeed we shall be found
 4 clothed not naked. For we that are in the tabernacle do groan, being burdened, inasmuch as we do not desire to be unclothed but clothed upon, that what is mortal may be
 5 swallowed up by the life. But he that wrought us unto this very thing is God, who gave unto us the earnest of the
 6 Spirit. Therefore we are always of good courage and know that, whilst we are at home in the body, we are from home,
 7 from the Lord: for we walk by faith not by appearance:
 8 we are of good courage, and well pleased rather to be from home out of the body, and to be at home with the Lord.
 9 Wherefore also we are ambitious, that whether at home
 10 or from home, we may be well-pleasing to him. For we must all be manifested before the judgment seat of Christ, that each one may receive the things done in the body, according to what he did, whether it were good or bad.

11 Knowing therefore the fear of the Lord, we make friends of men, but have been manifested unto God; and I hope also
 12 have been manifested in your consciences. We commend not ourselves again unto you, but are giving you occasion of glorying on our behalf, that ye may have it against
 13 them who glory in face and not in heart. For whether we were beside ourselves, it is for God; whether we are
 14 of sound mind, it is for you. For the love of Christ constrains us, having judged this, that one died for all,
 15 therefore the all died; and died for all, that they who live should live no more unto themselves, but unto him who
 16 died for them and was raised. So that we henceforth

know no one after the flesh : if we have even apprehended Christ after the flesh, yet now we no longer apprehend him. So that if any one is in Christ, he is a new 17 creature ; the old things passed, behold, they are become new. And all things are of God, who reconciled us to 18 himself through Christ, and gave to us the ministration of the reconciliation ; how that God was in Christ reconciling 19 a world unto himself, not reckoning unto them their trespasses, and put into our hands the word of the reconciliation. We are then ambassadors on behalf of Christ, as 20 though God were exhorting through us : we supplicate on behalf of Christ; be reconciled to God. Him that knew 21 not sin he made sin for us, that we might become God's righteousness in him.

CH.

AND as workers together with him, we also exhort you VI. not to receive the grace of God in vain ; (for he says, 2 *In an accepted time I heard thee, and in a day of salvation I succoured thee : behold, now is an acceptable time, behold, now is a day of salvation ;*) giving no cause of 3 offence in any thing, that the ministry be not blamed, but in every thing commending ourselves as God's min- 4 isters, in much patience, in afflictions, in necessities, in straits, in stripes, in imprisonments, in tumults, in labours, 5 in watchings, in fastings, in pureness, in knowledge, in longsuffering, in goodness, in the Holy Spirit, in love 6 unfeigned, in the word of truth, in the power of God ; 7 through the weapons of righteousness on the right hand and left, through glory and dishonour, through evil report 8 and good report : as deceivers and true ; as unknown 9 and well known ; as dying and behold we live ; as chastened and not put to death ; as sorrowing yet always 10 rejoicing ; as poor yet making many rich ; as having nothing and having hold of all things.

Our mouth is open unto you, O Corinthians, our heart 11 is enlarged ; ye are not straitened in us, but ye are 12 straitened in your own hearts ; now as a recompence in 13 the same kind (I speak as unto children,) be ye also enlarged. Be not unequally yoked with unbelievers : 14

for what fellowship is there between righteousness and iniquity? or what communion has light with darkness? 15 and what concord has Christ with Beliar? or what part 16 has a believer with an unbeliever? And what agreement has a temple of God with idols? for we are a temple of the living God, even as God said, *I will dwell in them, and walk among them; and I will be their God, and they shall be* 17 *my people.* Wherefore, *Come out from among them and be separated,* says the Lord, *and touch not an unclean thing;* 18 *and I will receive you, and will be unto you a Father, and ye shall be unto me sons and daughters,* says the Lord Almighty.

(VII. 1.) Having therefore these promises, beloved, let us cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in the fear of God.

CH. VII. RECEIVE US; we wronged no one, we corrupted no one, 3 we defrauded no one. I speak it not for condemnation: for I have said before, that ye are in our hearts to die 4 together and live together. Great is my openness toward you, great is my glorying on your behalf: I am filled with 5 comfort, I superabound with joy in all our affliction. For, when we came into Macedonia, our flesh had no rest, but we were afflicted in every way; without fightings, within fears. 6 Nevertheless God, that comforts the lowly, comforted us 7 in the coming of Titus; and not only in his coming, but also in the comfort wherewith he was comforted in you, telling us your longing desire, your mourning, your zeal 8 for me, so that I rejoiced the more. Because though I made you sorry with the letter, I do not regret; though I did regret, (for I see that that letter made you sorry, though 9 but for a season,) now I rejoice, not that ye were made sorry, but that ye were made sorry to repentance: for ye were made sorry after a godly manner, that in nothing ye might 10 receive damage from us. For godly sorrow works repentance unto salvation not to be regretted; but the sorrow of the 11 world works out death. For behold this very thing, that ye were made sorry after a godly manner, what diligence it wrought out in you, yea, defence, yea, indignation, yea,

fear, yea, longing desire, yea, zeal, yea, avenging. In every thing ye commended yourselves to be pure in the matter. Wherefore, though I wrote unto you, I did it not 12 for his cause that did the wrong, nor for his cause that suffered the wrong, but that your diligence for us might be manifested unto you in the sight of God. For this 13 cause we have been comforted. But in our comfort we rejoiced exceedingly more at the joy of Titus, because his spirit has received refreshment from you all; for if 14 I have gloried in anything to him of you, I was not ashamed; but as we spake all things to you in truth, so also our glorying before Titus was found to be truth. And his heart is more abundantly toward you, whilst he 15 remembers the obedience of you all, how with fear and trembling ye received him. I rejoice that I am of good 16 courage in your case in every thing.

CH.

AND we make known unto you, brethren, the grace of 17 VIII. God which has been given among the churches of Macedonia; that in much trial of affliction the abundance of 2 their joy and their deep poverty abounded unto the riches of their liberality; for according to their power, I bear 3 witness, and beyond their power, they gave of their own accord; beseeching of us with much intreaty the grace 4 and the participation in the ministering to the saints; and 5 this not as we hoped, but their own selves they gave first to the Lord, and unto us by the will of God; so that we 6 exhorted Titus, that even as he began, so he would also finish among you this grace also. But as ye abound in every 7 thing, in faith, and speech, and knowledge, and all diligence, and in your love to us, see that ye abound in this grace also. I speak not by way of commandment, but by means 8 of the diligence of others, proving also the sincerity of your love. For ye know the grace of our Lord Jesus Christ, 9 that though he was rich, for your sakes he became poor, that ye by his poverty might become rich. And I give 10 my mind in this matter: for this is expedient for you, who began before others, not only to do but also to will, a year ago. But now finish the doing of it also; that as 11

there was the readiness of will, so also there may be the
 12 finishing out of what ye have. For if there is first the
 readiness, it is acceptable according to what it may have,
 13 not according to what it has not. For it is not that
 14 others may have rest, you affliction, but by equality; at
 the present time let your abundance come to the aid of
 their deficiency, that their abundance also may come to
 the aid of your deficiency, that equality may take place,
 15 as it is written, *He that gathered much had nothing over ;*
and he that gathered the little had no lack.

16 But thanks be to God, who puts the same diligence
 17 in the heart of Titus for you, that he accepted indeed
 the exhortation; but being more diligent, of his own
 18 accord he went forth unto you. And we sent together
 with him the brother, whose praise in the gospel is
 19 throughout all the churches; and not that only, but who
 was also appointed by the churches as our fellow-traveller
 with this grace which is ministered by us to the glory of the
 20 Lord himself and of our readiness: avoiding this, that no
 man should blame us in this abundance which is ministered
 21 by us: for we provide things honourable, not only in the
 22 sight of the Lord, but also in the sight of men. And we
 sent with them our brother, whom we proved in many
 things many times to be diligent, but now much more
 diligent, in the great confidence which he has toward you.
 23 Whether concerning Titus, he is my partner and fellow-
 worker toward you; or our brethren, they are apostles
 24 of churches, Christ's glory. Wherefore shew forth unto
 them in the face of the churches, the exhibition of your
 love, and of our glorying on your behalf.

CH. IX. For as touching the ministration which is for the
 2 saints, it is superfluous for me to write to you: for I
 know your readiness, for which I boast of you to Mace-
 donians, that Achaia has been prepared a year ago;
 3 and your zeal provoked the greater part of them. But I
 sent the brethren, that our glorying of you may not be made
 vain in this respect; that, even as I said, ye may be pre-
 4 pared: lest haply if Macedonians come with me, and find

you unprepared, we (that we say not ye) should be put to shame in this confidence. I thought it necessary, therefore, to exhort the brethren, that they should go before unto you, and make up beforehand your blessing before promised, that this may be ready in such a manner as a blessing, not as covetousness.

But as to this, he that sows sparingly will reap also sparingly; and he that sows upon blessings will reap also upon blessings. Each according as he has purposed in his heart, not of sorrow or of necessity: for God loves a cheerful giver. And God is able to make every grace abound unto you; that ye always having all sufficiency in every thing, may abound unto every good work, even as it is written, *He scattered, he gave to the poor, his righteousness abides for ever.* But he that supplies seed to the sower and bread for eating, will supply and multiply your seed sown and increase the fruits of your righteousness; being enriched in every thing to all liberality, which works through us thanksgiving to God. Because the ministration of this service is not only filling up the deficiencies of the saints, but is also abounding through many thanksgivings unto God; while through the approved character of this ministration they glorify God for the subjection of your confession unto the gospel of Christ, and for the liberality of the contribution unto them and unto all; themselves also by supplication for you, longing after you on account of the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

Now I Paul myself exhort you by the meekness and clemency of Christ, who in presence am humble among you, but being absent am of good courage toward you; but I supplicate that I may not when present be of good courage with the confidence wherewith I reckon to be bold against some who reckon of us as walking according to the flesh. For though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not carnal, but mighty through God to the casting

5 down of strong holds; casting down reasonings and every height thrown up against the knowledge of God, and bringing every thought captive into the obedience of
6 Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled.

7 Do ye look on things after the outward appearance? If any one trusts to himself that he is Christ's, let him reckon this again of himself, that, even as he is Christ's,
8 so also are we. For even if I should glory somewhat more abundantly of our authority, which the Lord gave for edification and not for your casting down, I shall not be
9 ashamed; that I may not seem as if I would terrify you
10 by my letters. For the letters, it is said, are weighty and strong; but the presence of the body weak, and the
11 speech of no esteem. Let such an one reckon this, that such as we are in speech by letters when we are absent,
12 such are we also in deed when we are present. For we dare not reckon ourselves among, or compare ourselves with some of them who commend themselves: but they measuring themselves among themselves, and
13 comparing themselves with themselves, are not wise. But we will not glory without measure, but according to the measure of the rule which God divided to us, a measure
14 to reach even unto you. For we overstretch not ourselves as though we reached not unto you; for we came in the
15 gospel of Christ even as far as you, not glorying without measure in other men's labours, but having hope while your faith increases, to be enlarged among you accord-
16 ing to our rule abundantly, so as to preach the gospel in the regions beyond you, not to glory in another's
17 rule made ready to our hand. But he that glories, let
18 him glory in the Lord. For not he that commends himself is approved, but he whom the Lord commends.

CH. XI. WOULD that ye could bear with me in a little folly!

2 nay, ye do bear with me. For I am jealous over you with godly jealousy; for I betrothed you to one hus-
3 band, to present you as a pure virgin to Christ; but I fear, lest by any means, as the serpent beguiled Eve

by his craftiness, your minds should be corrupted from the simplicity that is toward Christ. For if indeed he that 4 comes preaches another Jesus whom we did not preach, or if ye receive a different spirit, which ye received not, or a different gospel, which ye accepted not, ye might well bear with it; for I reckon that I am not a whit behind the 5 overmuch apostles. But though I be a common man in 6 speech, yet I am not in knowledge; but in every thing did I manifest myself among all toward you. Did I commit a 7 sin in humbling myself that ye might be exalted, because I preached to you the gospel of God freely? I robbed other 8 churches, taking wages of them, that I might minister unto you; and when I was present with you and in want, I was 9 burdensome to no one; for the brethren who came from Macedonia supplied my wants; and in every thing I kept myself from being burdensome unto you, and so will I keep myself. The truth of Christ is in me, that this 10 glorying shall not be stopped against me in the regions of Achaia. Wherefore? Because I love you not? God 11 knows. But what I do, that I will do, that I may 12 cut off the occasion of those who desire occasion; that wherein they glory, they may be found even as we also. For such are false apostles, deceitful workers, transform- 13 ing themselves into apostles of Christ. And no marvel; 14 for Satan himself transforms himself into an angel of light. It is no great thing therefore if his ministers also 15 transform themselves as ministers of righteousness; whose end will be according to their works.

I say again, Let no one think me foolish; otherwise, 16 yet receive me even as foolish, that I too may glory a little. That which I speak, I speak not after the Lord, 17 but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I also will glory. 18 For ye bear with the foolish gladly, being wise. For 19, 20 ye bear with it, if one brings you into bondage, if one devours you, if one takes you, if one lifts himself up, if one beats you on the face. By way of reproach I speak 21 as though we have been weak; but wherein any one is

22 bold, (I speak in foolishness,) I also am bold. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's seed? so am I. Are they Christ's ministers? (I speak as beside myself) I am more; in labours more abundantly, in stripes more abundantly, in prisons exceedingly, in deaths often; of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep; by journeyings often, by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from Gentiles, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren; by labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Apart from what is besides, there is my trouble daily, the anxiety about all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must glory, I will glory in the things which concern mine infirmity. The God and Father of the Lord Jesus, who is blessed for ever, knows that I lie not. In Damascus the governor under Aretas the king kept watch over the city of the Damascenes to take me; and through a window was I let down in a basket by the wall and escaped his hands.

CH. XII. I must glory, it is not expedient indeed, but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body I know not, whether out of the body I know not, God knows;) such an one caught up even to the third heaven. And I know such a man, (whether in the body or out the body, I know not, God knows;) that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such an one will I glory; but on behalf of myself I will not glory, but in mine infirmities. For if I desire to glory, I will not be foolish; for I will speak truth: but I forbear, lest any one should reckon of me

above what he sees me to be, or hears from me. And 7
lest I should be lifted up above measure by the excess of
the revelations, there was given to me a stake in the flesh,
an angel of Satan that he might buffet me, lest I should be
lifted up above measure. In respect to him, I besought the 8
Lord thrice, that he might depart from me. And he said 9
unto me, My grace is enough for thee: for power is
perfected in infirmity. Most gladly therefore will I rather
glory in my infirmities, that the power of Christ may
tabernacle over me. Wherefore I take pleasure in infir- 10
mities, in insults, in necessities, in persecutions, and
straits for Christ's sake; for when I am infirm, then am
I powerful.

I am become foolish; ye compelled me. For I ought to 11
have been commended by you: for in nothing was I be-
hind the overmuch apostles, though I am nothing. Truly 12
the signs of the apostle were wrought among you in all
patience, both in signs, and wonders, and mighty works.
For what is there wherein ye were deficient more than 13
the other churches, except that I myself was not burden-
some to you? forgive me this unrighteousness. Behold, 14
this third time I am ready to come to you, and I will not
be burdensome; for I seek not yours, but you. For the
children ought not to treasure up for the parents, but the
parents for the children. And I will most gladly spend 15
and be spent out for your souls. If I love you more
abundantly, should I be less loved?

But be it so, I was not a charge to you: nevertheless 16
being crafty I caught you with guile. Did I take advan- 17
tage of you by any of them whom I have sent unto you?
I exhorted Titus, and with him I sent the brother. Did 18
Titus take advantage of you? walked we not in the same
spirit? in the same steps?

Ye have been long supposing that we are defending 19
ourselves unto you. Before God in Christ we are speak-
ing; but all, dearly beloved, is for your edification. For 20
I fear, lest, when I come, I may not find you such as I
would, and that I may be found by you such as ye would

not; lest there be contention, envying, passions, party
21 spirit, slanderings, whisperings, swellings, tumults: lest
when I come again my God will humble me among you,
and I shall bewail many of those who have sinned before,
and repented not of the uncleanness and fornication and
lasciviousness which they did.

CH. XIII. THIS third time I am coming to you; *In the mouth of
two witnesses and of three shall every word be established.*

2 I have before said, and say beforehand, as if I were
present the second time and yet now absent, to them
who have sinned before, and to all the rest, that if I
3 come again I will not spare. Since ye seek a proof of
Christ speaking in me, who toward you is not weak, but is
4 powerful in you. For he was crucified out of weakness,
but lives out of God's power: for we also are weak in
him, but we shall live with him out of God's power toward
5 you. Try your own selves, whether ye are in the faith,
prove your own selves; know ye not fully your own selves,
that Christ Jesus is in you? Except ye are reprobate.
6 But I hope that ye shall know that we are not reprobate.
7 Yet we pray to God that ye do no evil; not that we should
appear approved, but that ye should do that which is
8 honourable, though we be as reprobate. For we can do
9 nothing against the truth, but for the truth. For we
rejoice when we are weak, and ye are powerful: we also
10 pray for this, your perfect union. For this cause I write
these things being absent, that being present I may not
use sharpness, according to the authority which the Lord
gave me for building up, and not for casting down.

11 Finally, brethren, rejoice, be perfectly joined together,
be comforted, be of the same mind, be at peace; and the
12 God of love and peace will be with you. Salute one
13 another with an holy kiss. All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all.

TO THE GALATIANS.

PAUL, an apostle, not from men neither through man, CH. I.
but through Jesus Christ, and God the Father who raised
him from the dead; and all the brethren with me, unto 2
the churches of Galatia. Grace to you and peace from 3
God the Father and our Lord Jesus Christ, who gave 4
himself for our sins, that he might deliver us out of the
present evil world, according to the will of our God and
Father; to whom be the glory for ever and ever. Amen. 5

I marvel that ye are so soon removing from him 6
that called you in the grace of Christ unto a different
gospel, which is not another, only there are some that 7
trouble you, and wish to pervert the gospel of Christ. But 8
though we, or an angel from heaven, should preach any
gospel other than that which we preached unto you, let
him be accursed. As we have said before, so say I now 9
again, If any one preach any other gospel than that ye
received, let him be accursed. For am I now making a 10
friend of men or God? or am I seeking to please men?
if I were still pleasing men, I should not have been
Christ's servant.

And I make known unto you, brethren, that the gos- 11
pel which was preached by me is not after man. For 12
neither did I receive it from man nor was taught it, but
through a revelation of Jesus Christ. For ye heard of 13
my conduct formerly in Judaism, that I was exceedingly
persecuting the church of God and destroying it: and
was advancing in Judaism beyond many companions of 14
my own age in my race, being more abundantly zealous of
the traditions of my fathers. But when he was pleased, 15
who separated me from my mother's womb and called me

16 by his grace, to reveal his Son in me, that I might preach
him among the Gentiles, immediately I communicated not
17 with flesh and blood; neither went I up to Jerusalem to
them who were apostles before me, but I went away into
18 Arabia, and returned again into Damascus. Then after
three years I went up to Jerusalem to visit Kephias, and
19 abode with him fifteen days; but none other of the
apostles did I see, save James, the brother of the Lord.
20 Now the things which I am writing unto you, behold, before
21 God, I lie not. Then I came into the regions of Syria and
22 Cilicia. But I was unknown by face unto the churches of
23 Judaea which were in Christ. And they were only hearing,
that he who formerly persecuted us is now preaching the
24 faith which he was once destroying; and they glorified
God in me.

CH. II. THEN after fourteen years I went up again to Jerusalem
2 with Barnabas, taking Titus also with me. But I went
up according to a revelation, and communicated unto
them the gospel which I preach among the Gentiles, but
privately to them of repute, lest by any means I might
3 be running or did run in vain. But not even Titus who
was with me, though a Greek, was compelled to be cir-
4 cumcised; and that because of the false brethren secretly
brought in, who crept in to spy out our liberty which we
have in Christ Jesus, that they might bring us into
5 bondage: to whom not even for an hour did we yield by
the required subjection, that the truth of the gospel might
6 abide with you. But from them reputed to be something,
whatsoever they were it makes no matter to me: God
accepts not man's person: for to me those of repute
7 communicated nothing additional, but on the contrary,
when they saw that I was entrusted with the gospel of the
uncircumcision, even as Peter was with that of the circum-
8 cision; (for he that wrought for Peter unto the apostleship
of the circumcision, wrought also for me unto the Gentiles:)
9 and when they knew the grace that was given unto me,
James and Kephias and John, who were reputed to be
pillars, gave to me and Barnabas the right hands of

fellowship; that we should be apostles unto the Gentiles, and they unto the circumcision: only that we should 10 remember the poor, which very thing I was also anxious to do.

But when Kephass came to Antioch, I withstood him to 11 the face, because he was condemned. For before that certain 12 came from James, he did eat with the Gentiles; but when they came, he kept back and separated himself, fearing them of the circumcision. And the other Jews also joined 13 in his hypocrisy, insomuch that even Barnabas was carried away with their hypocrisy. But when I saw that 14 they walk not uprightly according to the truth of the gospel, I said unto Kephass before all, If thou, being a Jew, livest after the manner of Gentiles and not after that of Jews, how constrainest thou the Gentiles to Judaize? We, 15 Jews by nature and not sinners of the Gentiles, knowing 16 that a man is not justified by works of law, but only through faith in Christ Jesus, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by works of law; for by works of law shall no flesh be justified. But if, while seeking to be justified in Christ, 17 we ourselves also were found sinners, is Christ therefore a minister of sin? God forbid. For if I build again the very 18 things which I destroyed, I make myself out a transgressor. For I through law died to law, that I might live to God. 19 I have been crucified with Christ; and I live no longer, but 20 Christ lives in me: and the life which I now live in the flesh I live in faith of the Son of God, who loved me and delivered himself up for me. I do not reject the grace of 21 God; for if there be righteousness through law, then Christ died for nought.

CH.

III.

O FOOLISH Galatians, who bewitched you, before whose eyes Jesus Christ was evidently set forth, crucified? This only would I learn from you, Was it from works 2 of law that ye received the Spirit, or from hearing of faith? Are ye so foolish? having begun in spirit, are 3 ye now finishing in flesh? Did ye suffer so many 4 things in vain? if indeed it be in vain. He then that 5

supplies to you the Spirit, and works mighty powers among you, does he it from works of law or from hearing
6 of faith? Even as Abraham believed God, and it was
7 reckoned to him for righteousness. Know ye therefore
that they who are of faith, the same are sons of Abraham.
8 And the scripture, foreseeing that God would justify the
Gentiles by faith, announced before the gospel unto
9 Abraham, *In thee shall all the nations be blessed.* So that
they who are of faith are blessed together with the faith-
10 ful Abraham. For as many as are of works of law are
under a curse; for it is written, *Cursed is every one that
continues not in all the things which are written in the book*
11 *of the law to do them.* But that in law no one is justified
before God is evident, because, *The righteous by faith shall*
12 *live;* and the law is not faith, but, *He that did them*
13 *shall live in them.* Christ redeemed us from the curse of
the law, having become a curse for us; for it is written,
14 *Cursed is every one that hangs on a tree;* that unto the
Gentiles the blessing of Abraham might come in Christ
Jesus, that we might receive the promise of the Spirit
through faith.

15 Brethren, I speak in the manner of men; if a covenant
has been ratified, though it be a man's, no one rejects
16 it or adds thereto. Now to Abraham were the promises
spoken, and to his seed. He says not, *and to seeds,* as
of many, but as of one, *and to thy seed,* which is Christ.
17 But this I say, that a covenant, before ratified by God,
the law which came four hundred and thirty years after
18 does not annul, so as to bring the promise to nought. For
if the inheritance is of law, it is no more of promise: but
19 God has freely given it to Abraham by promise. What
then is the law? It was added because of the trans-
gressions, till the seed should come to whom the promise
has been made; being arranged by means of angels in the
20 hand of a mediator. Now a mediator is not of one,
21 but God is one. Is the law then against the promises of
God? God forbid. For if a law had been given which could
22 quicken, righteousness would have been of law indeed. But

the scripture shut up all under sin, that the promise by
 faith of Jesus Christ might be given to them that believe.
 But before faith came, we were kept in ward under law, shut
 up unto the faith about to be revealed. So that the law
 is become our schoolmaster unto Christ, that we may be
 justified by faith; but faith having come, we are no longer
 under a schoolmaster. For ye are all sons of God through
 faith in Christ Jesus; for as many of you as were baptized
 into Christ did put on Christ. There is neither Jew nor
 Greek, there is neither bond nor free, there is neither male
 nor female: for ye are all one man in Christ Jesus. And
 if ye be Christ's, then are ye Abraham's seed, heirs accord-
 ing to promise.

CH.

IV.

Now I say, that as long as the heir is a babe, he
 differs nothing from a servant, though he be lord of all,
 but is under overseers and stewards until the day ap-
 pointed beforehand by the father. So also we, when we
 were babes, were kept in bondage under the elements of
 the world: but when the fulness of the time came, God
 sent forth his Son, born of a woman, born under law,
 that he might redeem those under law, that we might
 receive the adoption. And because ye are sons, God
 sent forth the Spirit of his Son into our hearts, cry-
 ing, Abba, Father. So that thou art no more a servant
 but a son; and if a son, also an heir through God.

Howbeit at that time, when ye knew not God, ye were
 in bondage to those who by nature are not gods; but
 now, having known God, or rather being known by God,
 how turn ye again to the weak and poor elements, where-
 unto ye desire from the beginning again to be in bondage?
 Ye are carefully keeping days, and months, and seasons,
 and years. I am afraid of you, lest I may have bestowed
 upon you labour in vain.

Become as I am; for I became as ye are, brethren, I
 beseech you. Ye did me no wrong; nay, ye know that
 because of an infirmity of the flesh I preached the gospel
 unto you at the former time; and your temptation which
 was in my flesh ye did not set at nought nor reject; but ye

15 received me as an angel of God, as Christ Jesus. Where
 is then your blessedness ; for I bear you witness, that
 if it had been possible ye would have plucked out your
 16 eyes and have given them to me. Have I then become
 17 your enemy, by being truthful unto you ? They zealously
 court you, not well ; nay, they desire to exclude you, that
 18 ye may zealously court them. But it is good to be zealously
 courted always in a good cause, and not only when I am
 19 present with you. My children, of whom I travail in birth
 20 again until Christ be formed in you, yea, I could have
 wished to be present with you now and to change my
 voice ; for I am in doubt about you.

21 Tell me, ye that desire to be under law, do ye not hear
 22 the law ? For it is written, that Abraham had two sons,
 23 one by the bondmaid, and one by the freewoman. But he
 who was of the bondmaid is born after the flesh ; but he
 24 of the freewoman through the promise. Which things are
 allegorical ; for these women are two covenants, one from
 Mount Sinai, bearing children unto bondage, inasmuch as
 25 she is Agar. For Sinai is a mountain in Arabia ; and she
 answers to Jerusalem which now is, for she is in bondage
 26 with her children. But the Jerusalem above is free, which
 27 is the mother of us ; for it is written, *Rejoice, thou barren
 that bearest not ; break forth and cry, thou that travailest
 not ; because many are the children of the desolate more
 28 than of her who has the husband.* Now ye, brethren, like
 29 Isaac, are children of promise. But as then he that was
 born after the flesh persecuted him after the Spirit, so also
 30 it is now. But what says the scripture ? *Cast out the bond-
 maid and her son ; for the son of the bondmaid shall in no wise
 31 inherit with the son of the freewoman.* Wherefore, brethren,
 we are not children of a bondmaid, but of her who is free.

CH. V. WITH freedom Christ made us free. Stand, therefore,
 and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised,
 3 Christ will profit you nothing. But I bear witness again
 to every man who is circumcised, that he is a debtor to
 4 do the whole law. Ye were separated from Christ, all ye

that seek justification in law; ye are fallen from grace. For we in spirit wait for a hope of righteousness by 5
faith. For in Christ Jesus neither circumcision avails 6
any thing nor uncircumcision, but faith working through
love.

Ye were running well; who hindered you from obeying 7
the truth? The persuasion comes not from him that calls 8
you. A little leaven leavens the whole lump. I am per- 9, 10
suaded with regard to you in the Lord, that ye will be
none otherwise minded: but he that troubles you shall
bear the judgment, whosoever he be. But I, brethren, if 11
I still preach circumcision, why am I still persecuted?
then the offence of the cross has been done away. Would 12
that they who unsettle you would even mutilate themselves.

For ye were called unto liberty, brethren; only turn 13
not the liberty into an occasion for the flesh, but through
love serve one another. For the whole law is fulfilled in 14
one saying, in this: *Thou shalt love thy neighbour as thy-*
self. But if ye bite and devour one another, take heed 15
that ye be not consumed one of another.

But I say, walk by the spirit, and ye will not fulfil the 16
lust of the flesh. For the flesh lusts against the spirit, 17
and the spirit against the flesh: for these are contrary
the one to the other, that ye may not do the things that
ye would. But if ye are led by the spirit, ye are not under 18
law. Now the works of the flesh are manifest, such as 19
fornication, uncleanness, lasciviousness, idolatry, witch- 20
craft, hatreds, contention, emulation, passions, party spirit,
divisions, sects, envyings, drunkenness, revellings, and 21
such like, of which I tell you before, even as I said before,
that they who do such things shall not inherit the king-
dom of God. But the fruit of the Spirit is love, joy, 22
peace, longsuffering, kindness, goodness, faithfulness,
meekness, temperance: against such things there is no 23
law. Now they that are of Christ Jesus crucified the flesh 24
with the affections and the lusts. If we live to the Spirit, 25
by the Spirit let us also walk. Let us not become vain- 26
glorious, challenging one another, envying one another.

CH. VI. BRETHREN, even if a man be overtaken in any trespass, ye who are spiritual restore such an one in a spirit of meekness ; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of 3 Christ. For if any one thinks himself to be something 4 when he is nothing, he deceives himself. But let each one prove his own work, and then will he have his glory- 5 ing in reference to himself alone and not to another. For each one shall bear his own burden.

6 But let him that is instructed in the word impart unto 7 him that instructs in all good things. Be not deceived, God is not mocked : for whatsoever a man sows, that shall 8 he also reap. For he that sows to his own flesh shall of the flesh reap corruption ; but he that sows to the spirit 9 shall of the spirit reap life everlasting. And let us not faint in well doing : for in due season we shall reap, if we 10 faint not. So then as we may have a seasonable time, let us do good unto all, but especially unto them who are of the household of faith.

11 See in what large letters I write unto you with mine 12 own hand. As many as desire to make a fair show in the flesh, the same constrain you to be circumcised ; only that they may not be persecuted for the cross of Christ. 13 For even they who are circumcised themselves do not keep law, but desire to have you circumcised that they 14 may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world is crucified unto me and I unto the world ; 15 for neither circumcision is any thing, nor uncircumcision, 16 but a new creature. And as many as shall walk by this rule, peace be on them, and mercy, even upon the Israel of 17 God. Henceforth let no one trouble me : for I bear in my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

TO THE EPHESIANS.

PAUL, an apostle of Christ Jesus by the will of God, to CH. I.
the saints who are [in Ephesus] and the faithful in Christ
Jesus. Grace be unto you and peace, from God our 2
Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus 3
Christ, who blessed us with every spiritual blessing in the
heavenly places in Christ; even as he chose us in him 4
before the foundation of the world, that we should be holy
and blameless before him, having predestinated us in love 5
unto adoption through Jesus Christ unto him, accord-
ing to the good pleasure of his will, to the praise of the 6
glory of his grace, which he freely bestowed on us in the
beloved, in whom we have the redemption through his 7
blood, the remission of trespasses, according to the riches
of his grace, which he made to abound toward us in all 8
wisdom and prudence, having made known unto us the 9
mystery of his will, according to his good pleasure which
he purposed in himself with respect to the dispensation 10
of the fulness of the times, to gather together for himself
all things in Christ, the things which are in the heavens
and the things which are on the earth, even in him, in 11
whom also we were made his inheritance, having been
predestinated according to the purpose of him who works
all things after the counsel of his own will, that we should 12
be to the praise of his glory, who have before hoped in
Christ; in whom ye also having heard the word of truth, 13
the gospel of your salvation, in whom having also be-
lieved, ye were sealed with the Spirit of promise, the holy,
who is an earnest of our inheritance for the redemption 14
of the possession, unto the praise of his glory.

15 For this cause I also, having heard of your faith in
the Lord Jesus, and the love which exists towards all the
16 saints, cease not to give thanks for you, making mention
17 of you on my prayers, that the God of our Lord Jesus
Christ, the Father of glory, would give unto you a spirit of
18 wisdom and revelation in full knowledge of him, having the
eyes of your heart enlightened; that ye may know what is
the hope of his calling, what the riches of the glory of his
19 inheritance in the saints, and what is the exceeding great-
ness of his power towards us who believe according to the
20 working of the might of his strength, which he has wrought
in Christ, by raising him from the dead and setting him
21 at his right hand in the heavenly places, far above every
rule, and authority, and power, and lordship, and every
name that is named, not only in this world, but also in
22 that which is to come; and *subjected all things under his
feet*, and gave him to be head over all things to the church,
23 which is his body, the fulness of him that fills all in all.

CH. II. You also, who were dead by your trespasses and sins;
2 wherein ye once walked according to the course of this
world, according to the ruler of the power of the air, of
the spirit that now works in the sons of disobedience;
3 among whom we all also had our way of life once in the
lusts of our flesh, doing the desires of the flesh and of
the thoughts, and were by nature children of wrath
4 even as the rest; but God, being rich in mercy, because
5 of his great love wherewith he loved us, even when we
were dead by the trespasses, quickened us together with
6 Christ, (by grace ye have been saved,) and raised us up
together with him, and seated us together with him in the
7 heavenly places in Christ Jesus; that he might shew forth
in the ages which are to come the exceeding riches of his
8 grace in goodness toward us in Christ Jesus. For by grace
ye have been saved through faith, and this not of your-
9 selves, of God is the gift; not of works, lest any one
10 should glory; for we are his handiwork, created in Christ
Jesus unto good works, which God before prepared that we
should walk in them.

Wherefore remember, that formerly ye, being Gentiles 11
 in the flesh, who are called Uncircumcision by that which
 is called the Circumcision in the flesh made by hands ;
 that ye were at that time apart from Christ, alienated 12
 from the commonwealth of Israel, and strangers to the
 covenants of the promise, having no hope and without
 God in the world : but now in Christ Jesus ye who were 13
 formerly far off were brought nigh in the blood of Christ.
 For he himself is our peace, who made both one, and 14
 broke down the middle wall of the partition, viz. the 15
 enmity, making void in his flesh the law of the command-
 ments in ordinances, that he might create the two in
 himself into one new man, making peace, and might 16
 reconcile them both unto God in one body by the cross,
 having slain the enmity thereby. And he came and 17
 preached peace to you that were afar off, and peace to
 them that were nigh, because through him we both have 18
 the access in one spirit unto the Father. So then ye are 19
 no more strangers and sojourners, but are fellow-citizens
 with the saints and of the household of God ; built up on 20
 the foundation of the apostles and prophets, Christ Jesus
 himself being the chief corner stone, in whom all the 21
 building fitly framed together grows into an holy temple
 in the Lord, in whom ye also are being built together for 22
 an habitation of God in the spirit.

CH.

For this cause I Paul the prisoner of Christ on behalf
 of you Gentiles—if indeed ye heard of the dispensation of 2
 the grace of God which was given me toward you ; that by 3
 revelation the mystery was made known unto me, even
 as I wrote before in few words, whereby, when ye read, ye 4
 can perceive my understanding in the mystery of Christ
 which in other generations was not made known unto 5
 the sons of men, as it has now been revealed unto his
 holy apostles and prophets in' spirit, that the Gentiles are 6
 fellow-heirs, and of the same body, and fellow-partakers of
 the promise in Christ Jesus through the Gospel ; whereof 7
 I was made a minister, according to the gift of the grace
 of God which was given unto me according to the working

III.

8 of his power. Unto me, who am less than the least of all
9 saints, was given this grace, to preach to the Gentiles the
10 unsearchable riches of Christ, and to enlighten what is
11 the dispensation of the mystery, which from the ages has
12 been hid in God who created all things, to the intent that
13 now unto the powers and authorities in the heavenly places
14 may be made known through the church the manifold
15 wisdom of God, according to the eternal purpose which he
16 purposed in Christ Jesus our Lord: in whom we have
17 the openness and the access in confidence through the
18 faith of him.

19 Wherefore I ask you not to faint at my afflictions on
20 your behalf, which are your glory. For this cause I bow
21 my knees unto the Father, from whom every family in
22 heaven and on earth is named, that he would grant you,
23 according to the riches of his glory, to be strengthened
24 with power through his Spirit as to the inner man, so that
25 Christ may dwell in your hearts by faith, ye having been
26 rooted and grounded in love; that ye may be fully able to
27 comprehend with all the saints what is the breadth, and
28 length, and depth, and height, and to know the love of
29 Christ which exceeds knowledge, that ye may be filled
30 unto all the fulness of God.

31 Now unto him that is able above all things to do ex-
32 ceeding abundantly beyond what we ask or think according
33 to the power that works in us, unto him be the glory in
34 the church and in Christ Jesus unto all the generations of
35 eternal ages. Amen.

CH. IV. I EXHORT you therefore, I the prisoner in the Lord, to
2 walk worthy of the calling wherewith ye were called, with
3 all lowliness and meekness, with longsuffering, forbearing
4 one another in love, anxious to keep the unity of the
5 Spirit in the bond of peace. One body and one Spirit,
6 even as ye were also called in one hope of your calling;
7 one Lord, one faith, one baptism; one God and Father of
8 all, who is above all, and through all, and in all. But
9 unto each one of us was given the grace according to the
10 measure of the gift of Christ. Wherefore it is said, *When*

he ascended on high, he led captives captive, gave gifts unto men. Now this, *He ascended*, what is it but that he also 9 descended into the lower parts of the earth? He that 10 descended is the same also that ascended above all the heavens, that he might fill all things. And he gave 11 some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; unto the perfecting of 12 the saints for the work of ministration, for the building up of the body of Christ; till we all reach to the unity 13 of the faith and of the full knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more babes, tossed 14 to and fro, and carried about by every wind of teaching in the sleight of men, in craftiness to the artifice of error; but being truthful in love, may grow up into him in all 15 things, who is the head, Christ; from whom all the body 16 fitly framed together and compacted by means of every joint of the supply, according to the working in the measure of each single part, makes the growth of the body unto the building up of itself in love.

This, therefore, I say and witness in the Lord, that ye 17 no more walk even as also the Gentiles walk, in the vanity of their mind, being darkened in their understanding, alien- 18 ated from the life of God through the ignorance that is in them, because of the hardness of their heart; who 19 being past feeling delivered themselves up to lasciviousness, in order to the working of every uncleanness in greediness. But ye did not so learn Christ; if indeed it was he that 20, 21 ye heard, and in him that ye were taught, even as truth is in Jesus; that ye put off as concerns the former conduct the 22 old man which is corrupted according to the lusts of deceit, and be renewed in the spirit of your mind, and put on 23, 24 the new man, which was created after God in righteousness and holiness of the truth.

Wherefore having put off falsehood, speak truth each 25 one with his neighbour, because we are members of one another. *Be ye angry and sin not:* let not the sun go 26 down upon your wrath, neither give place to the devil. 27

28 Let the stealer steal no more ; but rather let him labour,
 working with his own hands the thing which is good, that
 29 he may have to impart to him that has need. Let no
 corrupt discourse proceed out of your mouth, but whatever
 is good for the building up of the need, that it may give
 30 grace unto the hearers. And grieve not the holy Spirit of
 God, in whom ye were sealed unto the day of redemption.
 31 Let all bitterness, and passion, and wrath, and clamour,
 and blasphemy, be taken away from you, with all vicious-
 32 ness. And be good one to another, tender-hearted, forgiving
 one another, even as God also in Christ forgave you.

CH. V. BECOME therefore imitators of God, as beloved children ;
 2 and walk in love, even as Christ also loved you, and
 delivered himself up for us an offering and sacrifice to
 God for an odour of a sweet smell.

3 But fornication, and all uncleanness, or covetousness,
 let it not be even named among you, even as becomes
 4 saints; and filthiness, or foolish talking, or jesting, which
 5 are not becoming; but rather thanksgiving; for of this
 ye are sure, that no whoremonger, nor unclean person, nor
 covetous man who is an idolater, has an inheritance in
 6 the kingdom of Christ and of God. Let no one deceive
 you with vain words: for because of these things comes
 7 the wrath of God upon the sons of disobedience. Be
 8 not therefore partakers with them; for ye were once dark-
 ness, but are now light in the Lord; walk as children
 9 of light, (for the fruit of the light is in all goodness and
 10 righteousness and truth;) proving what is well pleasing
 11 unto the Lord; and have no fellowship with the unfruitful
 12 works of darkness, but rather even convict them. For the
 things which are done by them in secret it is shameful
 13 even to speak of: but all things when convicted by the
 light are manifested: for every thing that is manifested is
 14 light. Wherefore it is said, *Awake thou that sleepest, and
 rise up from the dead, and Christ will enlighten thee.*

15 See then how ye walk strictly, not as unwise but as
 16 wise, buying up the opportunity, because the days are evil.
 17 Therefore be not foolish, but understand what the will of

the Lord is. And be not drunk with wine, wherein is riot, 18
 but be filled with the Spirit; speaking to one another 19
 in psalms and hymns and spiritual songs, singing and
 making melody in your heart to the Lord; giving thanks 20
 always for all things unto God and the Father in the
 name of our Lord Jesus Christ; subjecting yourselves 21
 one to another in the fear of Christ. Wives, unto their 22
 own husbands as unto the Lord, because a husband is 23
 head of the wife, as Christ also is head of the church;
 himself the saviour of the body. But as the church is 24
 subjected to Christ, so let the wives also be to their husbands
 in every thing. Husbands, love your wives, even as Christ 25
 also loved the church, and delivered himself up for it; that
 he might sanctify it, after cleansing it with the laver of 26
 the water, by the word, that he might himself present to 27
 himself the church, glorious, not having spot or wrinkle
 or any such thing, but that it might be holy and blame-
 less. So ought the husbands to love their own wives as 28
 their own bodies. He that loves his own wife loves him-
 self; for no one ever hated his own flesh, but nourishes 29
 and cherishes it, even as Christ also does the church, be- 30
 cause we are members of his body; *for this cause shall* 31
a man leave his father and his mother, and shall cleave to
his wife, and the two shall become one flesh. This mystery 32
 is great; but I say it with respect to Christ and to the
 church. Nevertheless do ye also severally, each one of 33
 you, so love his own wife as himself; and let the wife see
 that she fear her husband.

CH.

CHILDREN, obey your parents in the Lord, for this is VI.
 right. *Honour thy father and mother,* which is the first 2
 commandment in point of promise; *that it may be well* 3
with thee, and thou mayest live long on the earth. And 4
 fathers, provoke not your children to wrath, but bring
 them up in the discipline and admonition of the Lord.

Servants, obey your masters according to the flesh, 5
 with fear and trembling, in simplicity of your heart as
 unto Christ; not with eye-service as men-pleasers, but as 6
 servants of Christ, doing the will of God from the spirit;

7 with good will doing service as to the Lord and not to
8 men, knowing that each one, if he shall have done any
good thing, will receive the same from the Lord, whether
9 he be bond or free. And masters, do the same things
unto them, forbearing the threatening; knowing that both
their master and yours is in heaven and that there is no
respect of persons with him.

10 Henceforth, my brethren, be strong in the Lord and
11 in the might of his strength. Put on the whole armour of
God, that ye may be able to stand against the artifices of
12 the devil, for our wrestling is not against flesh and blood,
but against the powers, against the authorities, against
the world-rulers of this darkness, against the spirits of
13 wickedness in the heavenly places. Wherefore take up
the whole armour of God, that ye may be able to with-
stand in the evil day, and having wrought all, to stand.
14 Stand therefore, having girt your loins about with truth,
15 and having put on the breastplate of righteousness; and
having shod your feet with the readiness of the gospel of
16 peace; in all things having taken up the shield of faith,
wherewith ye will be able to quench all the fiery darts of
17 the evil one. And receive the helmet of salvation, and the
18 sword of the Spirit, which is the word of God; praying
with all prayer and supplication at every season in the
Spirit, and watching thereunto in all perseverance and
19 supplication for all the saints, and on my behalf, that
utterance may be given unto me, in the opening of my
mouth, to make known openly the mystery of the gospel,
20 on behalf of which I am an ambassador in bonds; that
therein I may speak openly as I ought to speak.

21 But that ye also may know the things concerning me,
how I do, Tychicus, the beloved brother and faithful
22 minister in the Lord, will make known to you all; whom
I sent unto you for this very purpose, that ye might know
our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith from God
24 the Father and the Lord Jesus Christ. Grace be with all
them that love our Lord Jesus Christ in incorruption.

TO THE PHILIPPIANS.

PAUL and Timothy, servants of Christ Jesus, to all the CH. I.
saints in Christ Jesus who are at Philippi, with the bishops
and deacons. Grace unto you and peace, from God our 2
Father and the Lord Jesus Christ.

I thank my God in all my remembrance of you, always 3, 4
in every supplication of mine for you all making my sup-
plication with joy, for your fellowship in respect to the 5
gospel from the first day until now; being confident of 6
this very thing, that he who began a good work in you
will complete it until the day of Christ Jesus; even as it 7
is right for me to think this on behalf of you all, because I
have you in my heart; inasmuch as both in my bonds
and in the defence and confirmation of the gospel, ye all
are partakers of grace with me. For God is my witness, 8
how I long after you all in the heart of Christ Jesus.
And this I pray, that your love may abound yet more and 9
more in full knowledge and all perception, so that ye may 10
approve the things that excel; that ye may be sincere and
without offence unto the day of Christ; being filled with 11
the fruit of righteousness, which is through Jesus Christ,
unto the glory and praise of God.

But I wish you to know, brethren, that the things 12
relating to me have fallen out rather unto the advancement
of the gospel; so that my bonds became manifest in Christ, 13
among all the Praetorian guard and all the rest; and 14
the greater number of the brethren in the Lord, confident
by my bonds, are more abundantly bold to speak the word
of God without fear. Some indeed preach Christ even from 15
envy and contention; and some also from good pleasure:
the one out of love, knowing that I am set for defence 16

17 of the gospel, the others proclaim Christ out of party
18 spirit, thinking to raise affliction to my bonds. What
then? only that in every way, whether in pretence or
truth, Christ is proclaimed; and therein I do rejoice, yea,
19 and will rejoice; for I know that this will turn out to me
unto salvation through your supplication, and bountiful
20 supply of the Spirit of Jesus Christ, according to my
earnest expectation and hope, that in nothing I shall be
ashamed, but that with all openness, as always so now,
Christ will be magnified in my body, whether by life or
21 by death. For to me to live is Christ and to die is gain.
22 But if to live in the flesh, this is to me fruit of work;
23 and what I shall choose I know not. But I am in a strait
betwixt the two, having the desire towards departing and
24 being with Christ, for it is very far better: but to abide
25 in the flesh is more necessary for your sakes. And of
this I am confidently persuaded, that I shall bide and
abide with you all for the advancement and joy of the
26 faith; that in me your matter for glorying may abound
in Christ Jesus through my presence again with you.

27 Only perform your duties as citizens worthily of the
gospel of Christ; that whether I come and see you or be
absent I may hear of your affairs, that ye stand in one
spirit, with one soul striving together with the faith of
28 the gospel, and in nothing startled by your adversaries;
which is to them an exhibition of destruction, but of
29 your salvation, and that from God: because unto you it
was granted in the behalf of Christ, not only to believe
30 in him, but also to suffer in his behalf; having the same
conflict which ye saw in me and now hear of in me.

CH. II. If then there be any exhortation in Christ, if any en-
couragement of love, if any fellowship of spirit, if any heart
2 and compassions, complete my joy, that ye be of the same
mind, having the same love, united in spirit, of one mind,
3 doing nothing through party spirit or through vain glory;
but in your lowliness of mind thinking others better than
4 yourselves; not looking each of you to his own things,
5 but each of you also to the things of others. Have this

mind in you which was also in Christ Jesus; who, being 6
in the form of God, did not think equality with God a
thing to be grasped at, but emptied himself by taking upon 7
him the form of a servant, being made in the likeness of
men and being found in fashion as a man, humbled him- 8
self, having become obedient even unto death, and that
the death of the cross. Wherefore also God exalted him 9
exceedingly, and gave him the name which is above every
name; that in the name of Jesus every knee should bow, 10
of beings in heaven and on earth and under the earth,
and every tongue shall confess that Jesus Christ is Lord, 11
to the glory of God the Father.

So then, my beloved, even as ye were always obedient, 12
not as in my presence only, but now much more in my
absence, work your own salvation with fear and trembling;
for it is God who works effectually in you both to will 13
and to work effectually for his good pleasure. Do all things 14
without murmurings and reasonings, that ye may become 15
blameless and simple, children of God, without rebuke, in
the midst of a crooked and perverse generation, among
whom ye appear as luminaries in the world, holding forth 16
the word of life, for matter of glorying to me against the
day of Christ, that I did not run in vain, neither labour
in vain. Yea, and even if I am poured out upon the sacri- 17
fice and ministration of your faith, I rejoice, and rejoice
with you all. In the same way also do ye rejoice, and 18
rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly 19
unto you, that I also may take courage when I know your
state. For I have no one likeminded, who will sincerely 20
be anxious for your state; for they all seek their own 21
things, not the things of Christ Jesus. But ye know the 22
approved character of him, that, as a child serves the
father, he served with me unto the gospel. Him then I 23
hope to send presently, so soon as I see how it will go with
me; but I trust in the Lord that I myself also shall come 24
shortly.

Yet I thought it necessary to send to you Epaphro- 25

ditus, my brother and fellow-labourer and fellow-soldier,
 26 but your messenger and minister to my need, since he was
 longing after you all and distressed, because ye heard that
 27 he was sick. For indeed he was sick nigh unto death : but
 God had mercy on him, and not on him only, but on me
 28 also, that I might not have sorrow upon sorrow. I sent
 him therefore the more anxiously, that when ye see him
 ye may rejoice again, and that I may be the less sorrowful.
 29 Receive him therefore in the Lord with all joy, and hold
 30 such honourable ; because for the work of Christ he came
 nigh unto death, having hazarded his life, that he might
 fulfil what your service toward me lacked.

CH. III. FINALLY, my brethren, rejoice in the Lord. To write
 the same things to you, for me indeed is not irksome, but
 2 for you it is safe. Beware of the dogs, beware of the evil-
 3 workers, beware of the concision. For we are the circum-
 cision, who serve by the spirit of God, and glory in
 4 Christ Jesus, and trust not in the flesh, though having
 myself trust in the flesh also. If any other man thinks
 5 to trust in the flesh, I more ; circumcised the eighth day,
 of the race of Israel, of the tribe of Benjamin, an Hebrew
 6 of Hebrews ; touching law, a Pharisee ; touching zeal,
 persecuting the church ; touching the righteousness which
 7 is in law, blameless. What things were gain to me, these I
 8 have thought loss for Christ's sake. Nay, but rather I still
 think all things to be loss by reason of the excellency of
 the knowledge of Christ Jesus my Lord, for whose sake I
 suffered the loss of all things, and think them but refuse
 9 that I may gain Christ, and be found in him, not having
 mine own righteousness, which is of law, but that which
 is through faith in Christ, the righteousness which is of
 10 God, on the condition of faith ; that I may know him, and
 the power of his resurrection and fellowship of his suffer-
 11 ings, being made conformable unto his death ; if by any
 means I may reach to the resurrection from the dead.

12 Not that I did already attain or am already perfected ;
 but I pursue, if I may lay hold on the prize, inasmuch as
 13 I am also laid hold on by Christ Jesus. Brethren, I reckon

not myself to have yet laid hold : but one thing I do, forgetting the things which are behind, and stretching forth unto those which are before, I pursue toward the mark 14 unto the prize of the heavenly calling of God in Christ Jesus. Let us then, as many as are perfect, have this 15 mind ; and if in any thing ye are otherwise minded, this also will God reveal unto you ; only let us walk in the 16 same rule, whereto we attained.

Brethren, become imitators together of me, and look to 17 them who are walking even so as ye have us for a type. For many are walking, of whom I told you often, but now 18 tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose God is 19 the belly, and their glory is in their shame, who mind the earthly things. For the state we belong to is in the 20 heavens, whence also we wait for as a Saviour, the Lord Jesus Christ, who will change the fashion of our body of 21 humiliation to be conformed to his body of glory, according to the working whereby he is able to subject also all things unto him.

CH.
IV.

THEREFORE, my brethren beloved and longed for, my joy and crown, so stand in the Lord, beloved.

I exhort Euodia, and exhort Syntyche, to be of the 2 same mind in the Lord. Yea, I ask thee also, true yoke- 3 fellow, help them, inasmuch as they laboured with me in the gospel, with Clement also and my other fellow-labourers, whose names are in the book of life.

Rejoice in the Lord always ; again I will say, Rejoice. 4 Let your forbearance be known unto all men ; the Lord is 5 at hand. Be not anxious about any thing ; but in every 6 thing by prayer and supplication with thanksgiving let your requests be made known before God. And the peace 7 of God, which exceeds all understanding, will guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are fair speaking, whatever

- virtue there is, and whatever praise, think on these things.
- 9 The things which ye both learned and received, both heard and saw in me, these do : and the God of peace will be with you.
- 10 But I rejoiced in the Lord greatly, that now at length ye revived your thoughtfulness about me ; wherein ye were
- 11 also thoughtful, but ye lacked opportunity. Not that I speak in respect of want ; for I learned, in the state in which I
- 12 am, to be content. I know both to be humbled, and I know to abound : in every case and in all I have been initiated both to be full and to be hungry, both to abound and to be
- 13 in want. I have strength for all things in him who gives
- 14 me power. Notwithstanding ye did well in communicating
- 15 with my affliction. But ye also, Philippians, know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as regards giving
- 16 and receiving, but ye only ; for also in Thessalonica ye
- 17 sent once and again unto my need. Not that I seek after the gift, but I seek after the fruit that multiplies to your
- 18 account. But I have all things to the full, and abound ; I am filled full, having received from Epaphroditus the things sent from you, an odour of a sweet smell, a sacrifice
- 19 acceptable, well-pleasing to God. And my God will fully supply all your need according to his riches in glory in
- 20 Christ Jesus. But unto our God and Father be the glory for ever and ever. Amen.
- 21 Salute every saint in Christ Jesus. The brethren that
- 22 are with me salute you. All the saints salute you, but
- 23 chiefly they of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.

TO THE COLOSSIANS.

PAUL, an apostle of Christ Jesus through the will of CH. I.
God, and Timothy the brother, to the saints in Colossae 2
and faithful brethren in Christ. Grace be unto you and
peace from God our Father.

We give thanks to the God and Father of our Lord 3
Jesus Christ, praying always for you; having heard 4
of your faith in Christ Jesus, and of the love which
ye have to all the saints, because of the hope which 5
is laid up for you in the heavens, whereof ye heard
before in the word of the truth of the gospel which is 6
come unto you, even as it is also in all the world, bring-
ing forth fruit and growing even as it does also in you,
since the day ye heard and knew fully the grace of God
in truth: even as ye learned from Epaphras our beloved 7
fellow-servant, who is a faithful minister of Christ on your
behalf, who also declared unto us your love in the Spirit. 8
For this cause we also, since the day we heard, do not 9
cease praying for you and asking that ye may be filled
with the full knowledge of his will in all wisdom and
spiritual understanding, so as to walk worthy of the Lord 10
unto all pleasing, bringing forth fruit in every good work,
and growing by the full knowledge of God, being em- 11
powered with all power, according to the might of his
glory, unto all patience and longsuffering; with joy giving 12
thanks unto the Father, who made you sufficient for the
portion of the lot of the saints in the light; who delivered 13
us out of the power of darkness, and translated us into
the kingdom of the son of his love; in whom we have the 14
redemption, the forgiveness of sins; who is an image of 15
the invisible God, firstborn of every creature; because in 16

him were all things created in the heavens, and on earth, the visible and the invisible, whether thrones, or lordships, or powers, or authorities. All things have been created through him and for him; and he is before all things and in him all things exist; and he is the head of the body, of the church: who is the beginning, firstborn from among the dead, that he may become in all things himself pre- eminent, because in him all the fulness was pleased to dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross, through him, whether they be things on earth, or things in the heavens. And you, that were once alienated and enemies by your mind in the evil works, yet how he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight; if indeed ye abide in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye heard, which was preached in all creation that is under heaven; whereof I Paul became a minister.

I now rejoice in the sufferings on your behalf, and fill up that which is wanting of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I became a minister, according to the dispensation of God which was given to me for you, to fulfil the word of God, even the mystery which has been hid from the ages and from the generations, but is now manifested to his saints; to whom God desired to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ among you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I also labour, striving according to his working which works in me with power.

CH. II. FOR I would have you know how great a conflict I have for you, and them in Laodicea, and as many as have not seen my face in the flesh; that their hearts may be encouraged, they being compacted in love and unto all riches of the full assurance of the understanding, to the

full knowledge of the mystery of God, even Christ, in whom 3
are all the treasures of wisdom and knowledge hidden. This I say, lest any one should beguile you with enticing 4
words. For though I am absent in the flesh, yet in the 5
spirit I am with you, rejoicing and seeing your close array,
and the stedfastness of your faith toward Christ. As 6
therefore ye received Christ Jesus the Lord, walk in him ;
having been rooted and being built up in him, and con- 7
firmed in the faith, even as ye were taught, abounding in
thanksgiving. Beware lest any one make a prey of you 8
through his philosophy and vain deceit, according to the
tradition of men, according to the elements of the world
and not according to Christ, because in him dwells all 9
the fulness of the Godhead bodily, and ye are filled full 10
in him, who is the head of all rule and authority ; in 11
whom also ye were circumcised with a circumcision made
without hands, in the putting off the body of flesh, in
the circumcision of Christ ; being buried with him in 12
baptism, wherein also ye were raised with him through
faith in the working of God who raised him from the dead ;
and you being dead by your trespasses and the uncircum- 13
cision of your flesh, he quickened together with him, having
forgiven us all our trespasses ; having blotted out the 14
handwriting in the ordinances that was against us, which
was contrary to us, and he has taken it out of the way,
having nailed it to the cross ; having stript the powers 15
and the authorities, he made an example of them openly,
having led them in triumph in it.

Let no one therefore judge you in eating or in drinking 16
or in respect of a feast or new moon or sabbath ; which 17
are a shadow of the things to come, but the body is of
Christ. Let no one deprive you of your reward, desiring to 18
do so in the way of lowliness of mind and worship of the
angels, intruding into things which he has not seen, vainly
puffed up by the mind of his flesh, and not holding fast 19
the Head, from which all the body by means of the joints
and bands having nourishment supplied, and compacted,
grows with the growth of God. If ye died with Christ 20

from the elements of the world, why, as though living in the world, do ye let yourselves be subject to ordinances, 21, 22 handle not, nor taste, nor touch, (which all are to perish with the using,) after the commandments and teachings of 23 men? such as have indeed a show of wisdom in voluntary worship, and lowliness of mind, and not sparing of the body, not in any honour to the satisfying of the flesh.

CH. III. If then ye were raised together with Christ, seek the things above, where Christ is, sitting on the right hand of 2 God: mind the things above, not those on the earth. 3 For ye died, and your life has been hidden with Christ in 4 God: when Christ, your life, is manifested, then will ye also be manifested with him in glory.

5 Deaden therefore your members which are upon the earth; fornication, uncleanness, passion, evil lust, and 6 covetousness, which is idolatry, on account of which things 7 the wrath of God comes. In which ye also walked once, 8 when ye lived in them: but now do ye also put off the whole, wrath, anger, viciousness, blasphemy, filthy communication out of your mouth; lie not one to another, seeing that ye have stripped off the old man with his deeds, 10 and have put on the new man, which is being renewed unto full knowledge after the image of him that created 11 him; where there is no such thing as Greek and Jew, circumcision and uncircumcision, non-Greek, Scythian, bond, free; but Christ is all and in all.

12 Put on therefore, as God's elect, holy and beloved, hearts of compassion, goodness, lowliness of mind, meekness, 13 longsuffering; forbearing one another and forgiving each other, if any one have a complaint against any, even as 14 Christ forgave you, so also do ye; and over all these 15 things, love, which is a bond of perfection. And let the peace of Christ rule in your hearts, into which also ye were 16 called in one body; and be thankful. Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing each other; in psalms, hymns, spiritual songs, 17 with grace singing in your hearts to God; and every thing whatsoever ye do in word or in deed, do all in the name of

the Lord Jesus, giving thanks to God the Father through him.

Wives, be subject unto your husbands, as it is fit in 18
the Lord. Husbands, love your wives and be not bitter 19
against them. Children, obey your parents in all things: 20
for this is well pleasing in the Lord. Fathers, provoke not 21
your children, that they be not dispirited. Servants, obey 22
in all things your masters according to the flesh; not with
eye-services as men-pleasers, but in simplicity of heart, fear-
ing the Lord. Whatsoever ye do, work at it heartily, as to 23
the Lord, and not unto men, knowing that from the Lord 24
ye will receive the recompense of the inheritance. Ye serve
the Lord Christ; for he that does wrong will receive back 25
the wrong he did, and there is no respect of persons.
Masters, render unto your servants justice and equality, (IV.1)
knowing that ye also have a Master in heaven. CH.

ATTEND upon prayer, watching therein with thanks- IV.
giving, withal praying also for us, that God would open 3
unto us a door of the word, to speak the mystery of Christ,
for which I have also been bound, that I may manifest it, 4
as I ought to speak. Walk in wisdom toward them that are 5
without, buying up the opportunity. Let your speech be 6
always in grace, seasoned with salt, that ye may know
how ye ought to answer each one.

All my state will Tychicus make known unto you, the 7
beloved brother, and faithful minister and fellow-servant
in the Lord, whom I sent unto you for this very purpose, 8
that ye might know our state, and he might comfort your
hearts; with Onesimus, the faithful and beloved brother, 9
who is one of you. They will make known unto you all
the things here.

Aristarehus my fellow-prisoner salutes you, and Mark 10
the cousin of Barnabas, touching whom ye received com-
mandments, (if he come unto you, receive him,) and 11
Jesus who is called Justus; they who are of the cir-
cumcision, these only are my fellow-workers unto the
kingdom of God, who became a comfort unto me. Epa- 12
phras, who is one of you, a servant of Christ Jesus,

salutes you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of
 13 God. For I bear him witness, that he has much labour for
 14 you and them in Laodicea and them in Hierapolis. Luke
 15 the beloved physician salutes you, and Demas. Salute the
 brethren in Laodicea, and Nymphas, and the church in
 16 their house. And when this epistle is read among you,
 cause that it be read also in the church of the Laodiceans ;
 17 and that ye likewise read the epistle from Laodicea. And
 say to Archippus, Take heed to the ministry which thou
 receivedst in the Lord, that thou fulfil it.
 18 The salutation by the hand of me Paul. Remember
 my bonds. Grace be with you.

TO THE THESSALONIANS FIRST.

CH. I. PAUL, and Silvanus, and Timothy, unto the church of
 the Thessalonians in God the Father and the Lord Jesus
 Christ. Grace be unto you and peace.
 2 We give thanks to God always for you all, making
 3 mention on our prayers ; unceasingly remembering your
 work of faith, and the labour of love, and patience of hope
 of our Lord Jesus Christ, before God and our Father ;
 4, 5 knowing, brethren beloved by God, your election ; because
 our gospel came not unto you in word only, but also in
 power, and in the Holy Spirit, and in much assurance,
 even as ye know what manner of men we became among
 6 you for your sakes. And ye became imitators of us and
 of the Lord, having received the word in much affliction,
 7 with joy of the Holy Spirit, so that ye became a type to
 8 all them that believe in Macedonia and in Achaia. For
 from you has sounded out the word of the Lord, not only
 in Macedonia and in Achaia, but in every place your faith

which is toward God is gone forth, so that we need not to speak any thing; for they themselves report concerning 9 us what manner of entering in we had unto you, and how ye turned to God from the idols to serve the living and true God, and to wait for his Son from the heavens, whom 10 he raised from the dead, Jesus who delivers us out of the wrath to come.

CH.

11.
For yourselves, brethren, know our entering in unto you, that it has not been in vain; but after we suffered 2 before, and were illtreated as ye know at Philippi, we were bold in our God to speak unto you the gospel of God in much conflict. For our exhortation comes not out of 3 deceit, nor out of uncleanness, nor in guile; but even as 4 we have been approved by God to be entrusted with the gospel so we speak; not as pleasing men, but God who proves our hearts. For neither at any time used we 5 words of flattery, as ye know, nor a pretence of covetousness, God is witness: nor from men sought we glory, 6 neither from you nor from others, when we might have been burdensome as apostles of Christ; but we became 7 gentle among you, as if a nurse were cherishing her own children; thus being affectionately desirous of you, we 8 were pleased to impart unto you, not only the gospel of God, but also our own lives, because ye became objects of our love. For ye remember, brethren, our labour and 9 toil; working night and day that we might not burden any of you, we preached unto you the gospel of God. Ye 10 are witnesses and God, how holily and righteously and unblameably we became to you that believe, even as ye 11 know how with regard to each one of you, as a father to his own children, we were exhorting you and comforting, and testifying that ye should walk worthy of God, who 12 calls you into his own kingdom and glory.

And for this cause also we thank God unceasingly, 13 because, when ye received God's word of hearing from us ye accepted not men's word but as it is in truth the word of God, which effectually works also in you that believe. For ye, brethren, became imitators of the 14

churches of God which are in Judaea in Christ Jesus; because ye also suffered the same things by your own
15 countrymen, even as they also did by the Jews, by them who both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are contrary to all men;
16 forbidding us to speak to the Gentiles that they may be saved, in order to fill up their sins always. But the wrath came upon them to the end.

17 But we, brethren, having been separated from you for a short time in person, not in heart, were anxious more
18 abundantly to see your face with much longing. Wherefore we desired to come unto you, even I Paul both once and
19 again, and Satan hindered us. For what is our hope, or joy, or crown of glorying, are not even ye before our Lord
20 Jesus at his coming? For ye are our glory and joy.

CH. III. WHEREFORE, when bearing no longer, it was our
2 pleasure to be left behind in Athens alone; and we sent Timothy, our brother and minister of God in the
gospel of Christ, to establish you and to exhort you on
3 behalf of your faith, that no one might be disquieted by these afflictions. For ye yourselves know that we are
4 appointed thereunto. For even when we were with you, we told you before that we are about to be afflicted, even
5 as it also came to pass, and ye know. For this cause I also bearing no longer, sent to know your faith, lest by
some means the tempter tempted you, and our labour
6 should be in vain. But Timothy having just now come unto us from you, and having brought us good tidings of
your faith and love, and that ye have a good remembrance of us always, longing to see us, as we also to see you;
7 for this cause we were comforted, brethren, over you in all our necessity and affliction through your faith;
8, 9 because now we live, if ye stand in the Lord. For what thanksgiving are we able to render to God again for you, for all the joy wherewith we rejoice for your sakes
10 before our God; night and day supplicating exceeding abundantly that we might see your face, and might complete that which is wanting in your faith?

But may he himself, our God and Father, and our Lord 11
 Jesus, direct our way unto you; and you may the Lord 12
 make to multiply and abound in love one toward another
 and toward all, even as we also toward you; to the 13
 end he may establish your hearts unblameable in holiness
 before God and our Father, at the coming of our Lord
 Jesus with all his saints. Amen.

CII.

FINALLY then, brethren, we ask you and exhort in 14
 the Lord Jesus, that even as ye received from us how ye
 ought to walk and to please God, even as also ye do walk,
 ye would abound more. For ye know what commandments 2
 we gave you through the Lord Jesus. For this is the will 3
 of God, your sanctification, that ye abstain from fornication;
 that every one of you should know to acquire his 4
 own vessel in sanctification and honour, not in the 5
 passion of lust, as also the Gentiles who know not God;
 that he should not go beyond and over-reach his brother 6
 in the matter, because the Lord is an avenger concerning
 all these, even as we also spake to you before and testified
 fully. For God did not call us unto uncleanness, but in 7
 sanctification. He therefore that rejects, rejects not man, 8
 but the God who also gives his holy Spirit unto you.

IV.

But as touching brotherly love, ye need not that I write 9
 unto you; for ye yourselves are taught by God that ye
 should love one another; for indeed ye do it toward all the 10
 brethren in the whole of Macedonia. But we exhort you,
 brethren, to abound more, and to be ambitious to be quiet, 11
 and to do your own business, and to work with your hands,
 even as we commanded you; that ye may walk seemly 12
 toward them without, and have need of nothing.

But we would not have you to be ignorant, brethren, 13
 concerning them who are asleep, in order that ye may not
 be sorry, even as the rest who have no hope. For if we 14
 believe that Jesus died and is risen, so also will God through
 Jesus bring with him them that slept. For this we say 15
 unto you in a word of the Lord, that we the living who
 remain unto the coming of the Lord shall by no means go
 before them that slept, because the Lord himself will 16

descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in
17 Christ will rise first; then we the living who remain shall be caught up together with them in clouds, to meet the Lord, into the air; and so shall we be always with the
18 Lord. So then comfort one another with these words.

CH. V. BUT concerning the times and the seasons, brethren, ye
2 have no need that I write unto you; for yourselves know strictly that the day of the Lord so comes as a thief in
3 the night. When they say, Peace and safety; then sudden destruction comes upon them, as the pain upon a woman
4 with child, and they shall by no means escape. But ye, brethren, are not in darkness, that the day should overtake
5 you as a thief; for ye are all sons of light, and sons
6 of day: we are not of night nor of darkness; therefore let us not sleep, as the rest; but let us watch and be sober.
7 For they that sleep sleep by night; and they that are
8 drunken are drunken by night; but let us who are of day be sober, having put on a breastplate of faith and
9 love, and for an helmet the hope of salvation, for God appointed us not to wrath, but to the possession of salva-
10 tion through our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together
11 with him. Wherefore comfort one another, and edify each other, even as also ye do.

12 But we ask you, brethren, to know them that labour among you and preside over you in the Lord and
13 admonish you; and to think of them exceeding abundantly in love for their work's sake. Be at peace among
14 yourselves. But we exhort you, brethren, admonish the disorderly, encourage the feeble-minded, support the weak,
15 be longsuffering toward all. See that none render evil for evil unto any one; but always pursue that which is good
16, 17 toward one another and toward all. Rejoice always, pray
18 without ceasing, in every thing give thanks; for this is
19 the will of God in Christ Jesus toward you. Quench
20, 21 not the Spirit, set not prophecies at nought; but prove all
22 things, hold fast the good. Abstain from every form of

evil. But may he himself, the God of peace, sanctify you 23
wholly; and may your spirit and soul and body be kept
whole without blame at the coming of our Lord Jesus
Christ. Faithful is he that calleth you, who also will 24
do it.

Brethren, pray for us. Salute all the brethren with 25, 26
an holy kiss. I adjure you by the Lord that the epistle 27
be read unto all the brethren.

The grace of our Lord Jesus Christ be with you. 28

TO THE THESSALONIANS' SECOND.

PAUL, and Silvanus, and Timothy, unto the church of CH. I.
the Thessalonians in God our Father and the Lord Jesus
Christ. Grace be unto you and peace, from God our 2
Father and the Lord Jesus Christ.

We ought to give thanks to God always for you, 3
brethren, even as it is meet, because your faith increases
exceedingly, and the love of each one of you all toward one
another abounds; so that we ourselves glory in you in 4
the churches of God on behalf of your patience and faith
in all your persecutions and the afflictions that ye endure;
which is a token of the righteous judgment of God, that 5
ye may be counted worthy of the kingdom of God, on
behalf of which ye also suffer; since it is a righteous 6
thing with God to recompense affliction to them that afflict
you, and to you who are afflicted rest with us, in the 7
revelation of the Lord Jesus from heaven with angels
of his power, in flaming fire taking vengeance on them 8
that know not God and on them that obey not the gospel
of our Lord Jesus; who will suffer punishment, ever- 9
lasting destruction from the presence of the Lord, and
from the glory of his strength, when he shall come to be 10

glorified in his saints, and to be admired in all them that believed (because our testimony to you was believed) in
11 that day. To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all good pleasure of goodness, and work of faith in power;
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CH. II. BUT we ask you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him,
2 that ye be not soon shaken from your mind nor yet be troubled, neither by spirit, nor by word, nor by epistle as
3 through us, as that the day of the Lord is at hand. Let no one deceive you in any way: for it will not come, unless there shall have come the apostasy first, and the man of
4 lawlessness be revealed, the son of destruction, he that opposes and lifts himself up above every one is called God or an object of worship; so that he sat in the temple of God, shewing himself that he is God.

5 Remember ye not that, when I was still with you, I told
6 you these things? And now ye know what withholds that he may be revealed in his own time. For the mystery of lawlessness is already working, only until he who now
8 withholds be out of the way; and then will the lawless one be revealed, whom the Lord Jesus will consume with the breath of his mouth, and will bring to nought with
9 the appearance of his coming; whose coming is after the working of Satan in all power and signs and wonders of
10 lying, and in all deceit of unrighteousness for them that perish, because they received not the love of the truth
11 that they might be saved. And for this cause God sends them a working of error, that they should believe the
12 lying; that they may all be judged who believed not the truth but had pleasure in unrighteousness.

13 But we ought to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to salvation in sanctification of the Spirit
14 and belief of the truth; whereunto he also called you by

our gospel, to the possession of the glory of our Lord Jesus Christ. Therefore, brethren, stand, and hold fast 15 the traditions which ye were taught, whether by word, or by our epistle; and may our Lord Jesus Christ himself, 16 and God our Father, who loved us, and gave everlasting comfort and good hope in grace, comfort your hearts 17 and establish you in every good work and word.

CH.

III.

FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, even as it is also with you; and that we may be delivered from the perverse and 2 evil men; for all have not the faith. But the Lord is 3 faithful, who will establish you, and keep you from the evil one. And we have confidence in the Lord touching you, 4 that ye do and will do the things which we command. And may the Lord direct your hearts into the love of God, 5 and into the patience of Christ.

But we command you, brethren, in the name of our 6 Lord Jesus Christ, that ye keep back from every brother walking disorderly, and not after the tradition which they received from us. For yourselves know how ye 7 ought to imitate us, because we behaved not ourselves disorderly among you; neither did we eat bread from any 8 one for nought; but in labour and toil working night and day, that we might not burden any of you: not because we 9 have not authority, but to make ourselves a type unto you to imitate us. For even when we were with you, this we 10 commanded you, that if any one desire not to work, neither let him eat. For we hear that some are walking among you 11 disorderly, busy at nothing but being busybodies; now 12 them that are such we command and exhort in the Lord Jesus Christ, that working with quietness they eat their own bread. But ye, brethren, faint not in well doing. 13 But if any one obeys not our word by the epistle, mark 14 that man; keep no company with him, that he may be ashamed; and think of him not as an enemy, but ad- 15 monish him as a brother. But may the Lord of peace 16 himself give you peace always in every way. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which
18 is a sign in every epistle: so I write. The grace of our
Lord Jesus Christ be with you all.

TO TIMOTHY FIRST.

CH. I. PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope,
2 unto Timothy, a true child in faith. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 Even as I besought thee to abide still in Ephesus, as I was going into Macedonia, that thou mightest command
4 some not to teach other doctrine, nor yet to give heed to fables and endless genealogies, which present discussions
5 rather than God's dispensation which is in faith: but the end of the commandment is love out of a pure heart, and
6 a good conscience, and faith unfeigned, from which some having swerved were turned aside unto vain babbling;
7 desiring to be teachers of the law, understanding neither
8 what they say, nor whereof they affirm. But we know
9 that the law is good, if one use it lawfully; because he knows this, that law is not made for a righteous man, but for the lawless and insubordinate, for ungodly and sinful, for unholy and profane, for murderers of fathers
10 and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with men, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to the sound doctrine;
11 according to the gospel of the glory of the blessed God with which I was entrusted. I give thanks to him that made me strong by Christ Jesus our Lord, that he thought
12 me faithful in appointing me to the ministry, who was before a blasphemer, and persecutor, and insulter; but I

found mercy, because I did it ignorantly in unbelief, and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am first: but for this cause I found mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them about to believe on him unto life everlasting. But unto the King of the ages, the incorruptible invisible only God, be honour and glory for ever and ever. Amen.

This commandment I commit unto thee, child Timothy, according to the former prophecies concerning thee, that thou mayest war in them the good warfare; having faith and a good conscience, which some having thrust from them made shipwreck concerning the faith: of whom are Hymenaeus and Alexander, whom I delivered up unto Satan, that they may be admonished by chastisement not to blaspheme.

CH.
II.

I EXHORT therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and gravity. This is good and acceptable in the sight of our Saviour God, who wills all men to be saved, and to come unto a full knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus, who gave himself a ransom for all; the testimony in its own seasons; whereunto I was appointed a preacher and apostle, I speak the truth, I lie not, a teacher of Gentiles in faith and truth.

I wish therefore that the men pray in every place, lifting up holy hands, without wrath and reasoning; in like manner also that women adorn themselves in orderly apparel, with modesty and soberness; not in brodered hair, and gold, or pearls, or costly raiment; but (which becomes women professing godliness) by means of good works. Let a woman learn in silence in all subjection; but I permit not a woman to teach, nor yet to rule over a

13 man, but to be in silence. For Adam was first formed,
 14 then Eve. And Adam was not deceived, but the woman
 being carried away by the deceit has fallen into transgres-
 15 sion, but will be saved through the childbearing, if they
 abide in faith and love and sanctification with soberness.

CH. III. FAITHFUL is the saying, If any one covets the office of
 2 a bishop, he desires a good work. The bishop then must
 be blameless, husband of one wife, temperate, sober-
 3 minded, orderly, hospitable, apt in teaching, not given
 to wine, not a striker, but forbearing, not contentious, not
 4 a lover of money, presiding well over his own house,
 5 having children in subjection with all gravity; (but if one
 knows not how to preside over his own house, how shall
 6 he take care of the church of God?) not a novice, lest
 being puffed up he fall into the judgment of the devil.
 7 But he must also have a good witness from them without,
 8 lest he fall into reproach and a snare of the devil. In like
 manner must deacons be grave, not doubletongued, not
 9 given to much wine, not greedy of gain, having the
 10 mystery of the faith in a pure conscience. And let these
 also first be proved; then let them serve as deacons, being
 11 blameless. Women in like manner must be grave, not
 12 slanderers, temperate, faithful in all things. Let deacons
 be husbands of one wife, presiding well over children and
 13 their own houses. For they that served well as deacons
 obtain for themselves a good step, and much openness in
 the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto
 15 thee more quickly; but if I delay, that thou mayest know
 how thou oughtest to conduct thyself in the house of God,
 which is the church of the living God, the pillar and
 16 ground of the truth. And confessedly great is the mystery
 of godliness; in him who was manifested in flesh, justi-
 fied in spirit, seen by angels, preached among Gentiles,
 believed on in the world, received up in glory.

CH. IV. But the Spirit says expressly, that in after times
 some will apostatise from the faith, giving heed to seduc-
 2 ing spirits and doctrines of demons, in the hypocrisy of

those who speak lies, having their own conscience seared, forbidding to marry, commanding to abstain from meats, 3 which God created unto participation with thanksgiving for them that believe and fully know the truth. For every 4 creature of God is good, and nothing to be rejected when received with thanksgiving; for it is sanctified through the 5 word of God and intercession.

By setting forth these things to the brethren, thou wilt 6 be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast followed: but the profane and old wives' fables refuse. And 7 exercise thyself unto godliness. For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life that now is and of that which is to come. Faithful is the saying and worthy of all 9 acceptance. For to this end we labour and strive, because 10 we have hoped in the living God, who is Saviour of all men, specially of believers.

Command these things and teach. Let no one 11, 12 despise thy youth, but become a type of the believers, in word, in conduct, in love, in faith, in purity. Till I come, 13 give heed to the reading, to the exhortation, to the doctrine. Neglect not the gift that is in thee, which was 14 given thee through prophecy with the laying on of the hands of the presbytery. Meditate these things, in them 15 be engrossed; that thy advancement may be manifest to all. Give heed unto thyself and unto the doctrine, continue 16 in them: for in doing this thou wilt both save thyself and them that hear thee.

CII.

REBUKE not an elder but exhort him as a father, 5 v. younger men as brethren, elder women as mothers, 2 younger as sisters, in all purity. Honour widows that are 3 widows indeed. But if any widow has children or grand- 4 children, let them learn first to shew piety to their own household and to requite their parents; for this is acceptable before God. But she that is a widow indeed and 5 desolate, has hoped in God, and continues in supplications and prayers night and day; but she that lives in 6

7 pleasure is dead. And these things command, that they
8 may be blameless. But if any one provides not for his
own, and specially for those of his own house, he has
denied the faith and is worse than an unbeliever.

9 Let a widow be enrolled who is not less than three-
10 score years old, wife of one man, well reported of in
good works; if she brought up children, if she enter-
tained strangers, if she washed saints' feet, if she relieved
11 afflicted ones, if she followed after every good work. But
younger widows refuse: for when they shall wax wanton
12 against Christ, they desire to marry, having judgment
13 because they rejected the first faith: and withal they also
learn to be idle, going about from house to house; and
not only idle but tattlers also and busybodies, speaking
14 the things which they ought not. I wish therefore that
younger widows marry, bear children, guide the house,
15 give no occasion to the adversary by way of reproach; for
16 some have already turned aside after Satan. If any be-
lieving woman has widows, let her relieve them, and let
not the church be burdened, that it may relieve them
that are widows indeed.

17 Let the elders who preside well be counted worthy of
double honour, especially they who labour in word and
18 doctrine. For the scripture says, *Thou shalt not muzzle
an ox treading out the corn*, and, *The labourer is worthy of
19 his hire*. Against an elder receive not an accusation,
20 except before two or three witnesses. Them that sin con-
vict before all, that the rest also may fear.

21 I charge thee before God and Christ Jesus and the
elect angels, that thou keep these things without prejudice,
22 doing nothing with partiality. Lay hands hastily on no
one, neither be partaker of other men's sins. Keep thyself
23 pure. Drink no longer water, but use a little wine for thy
24 stomach's sake and thy frequent infirmities. Of some men
the sins are openly manifest, going before to judgment;
25 and some they also follow after; in like manner also the
good works are openly manifest, and those which are
otherwise cannot be hid.

LET as many servants as are under the yoke think their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren, but serve them the more, because they who partake of the benefit are faithful and beloved.

These things teach and exhort. If any one teaches other doctrine, and is not given to sound words, those of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about discussions and strifes of words, whereof comes envy, contention, blasphemies, evil surmisings, continued disputings of men corrupted in mind and deprived of the truth, supposing that godliness is a means of gain. But godliness with contentment is a great means of gain. For we brought nothing into the world, because neither are we able to carry any thing out; and having food and raiment we will be content therewith. But they that wish to be rich fall into temptation and a snare and many foolish and hurtful lusts, which sink men into perdition and destruction. For the love of money is a root of all the evils; which while some were coveting after, they wandered away from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, take hold of the everlasting life, whereunto thou wast called, and didst confess the good confession before many witnesses. I command thee before God who preserves alive all things, and Christ Jesus who witnessed before Pontius Pilate the good confession; that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; which in his own times the blessed and only Potentate will shew, the King of kings and Lord of lords; who only has immortality, dwelling in light unapproachable, whom no man saw or can see: to whom be honour and might everlasting. Amen.

17 Command them that are rich in the present world, not to be highminded, not to hope in the uncertainty of riches, but in God who gives us all things richly for enjoyment ;
18 to do good, to be rich in good works, to be free in distributing, willing to communicate; treasuring up for themselves a good foundation against the time to come, that they may take hold of the life indeed.

20 O Timothy, keep the trust committed unto thee, turning away from the profane babblings and antitheses of
21 the falsely called knowledge ; which some professing erred concerning the faith.

Grace be with you.

TO TIMOTHY SECOND.

CH. I. PAUL, an apostle of Christ Jesus by the will of God, according to the promise of life which is in Christ Jesus,
2 to Timothy, a beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how without ceasing I have remembrance
4 of thee in my supplications night and day ; longing to see thee, being mindful of thy tears, that I may be filled with joy ;
5 having called to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice ; but I am persuaded that it dwells in thee
6 also. For which cause I put thee in mind to stir up the gift of God, which is in thee through the laying on of my
7 hands. For God gave us not a spirit of cowardice, but of
8 power, and of love, and of sober-mindedness. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner ; but suffer hardship with me for the gospel

according to the power of God, who saved us and called 9
 us with an holy calling, not according to our works, but
 according to his own purpose and grace which was given
 us in Christ Jesus before everlasting times, but is now 10
 manifested by the appearing of our Saviour Christ Jesus,
 who brought death to nought, but brought life and in-
 corruption to light through the gospel; unto which I 11
 was appointed a preacher and apostle and teacher;
 for which cause I also suffer these things, but am not 12
 ashamed; for I know whom I have believed, and am per-
 suaded that he is able to keep the trust which I have com-
 mitted unto him unto that day. Hold fast the pattern of 13
 sound words, which thou heardest from me in faith and
 love which is in Christ Jesus. The good trust committed 14
 unto thee keep through the Holy Spirit that dwells in us.

Thou knowest this, that all they who are in Asia turned 15
 away from me, of whom are Phygelus and Hermogenes.
 The Lord give mercy unto the house of Onesiphorus; 16
 because he oft refreshed me and was not ashamed of my
 chain; but when he was in Rome, he sought me diligently 17
 and found me. The Lord grant unto him that he may 18
 find mercy from the Lord in that day. And in how many
 things he ministered at Ephesus, thou knowest better
 than I.

CH.

Thou therefore, my child, be strong in the grace that II.
 is in Christ Jesus; and the things that thou heardest 2
 from me among many witnesses, the same commit thou to
 faithful men, who will be able to teach others also. Suffer 3
 hardship with me, as a good soldier of Christ Jesus. No 4
 one serving as a soldier entangles himself with the affairs
 of life; that he may please him who chose him to be a
 soldier. And if one also strive in the games, he is not 5
 crowned except he strive lawfully. The labouring husband- 6
 man must first partake of the fruits. Understand what I 7
 say; for the Lord will give thee knowledge in all things.
 Remember Jesus Christ raised from the dead, of the seed 8
 of David, according to my gospel; wherein I suffer hard- 9
 ship as an evil doer even unto bonds; but the word of

10 God has not been bound. For this cause I endure all things for the elect's sakes, that they also may obtain salvation which is in Christ Jesus with glory everlasting.

11 Faithful is the saying: for if we died with him, we shall
12 also live with him: if we endure, we shall also reign with
13 him: if we shall deny, he also will deny us: if we are faithless, he abides faithful, for he cannot deny himself.

14 Of these things put them in remembrance, charging them before God not to strive about words, a thing tending to no
15 profit, to the subverting of the hearers. Be anxious to present thyself approved unto God, a labourer not ashamed,
16 rightly dividing the word of the truth. But avoid the profane babblings; for they will advance unto a greater degree
17 of ungodliness, and their word will eat as does a canker. Of
18 whom is Hymenaeus and Philetus, who concerning the truth turned aside, saying that the resurrection has already taken
19 place, and overturn the faith of some. Yet God's firm foundation stands, having this seal, *The Lord knew them that are his*, and, *Let every one that names the name of*
20 *the Lord depart from unrighteousness.* But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dis-
21 honour: if therefore one purify himself from these, he will be a vessel unto honour, sanctified, profitable to the master,
22 prepared unto every good work. But flee the youthful lusts, and pursue righteousness, faith, love, peace with
23 them that call on the Lord out of a pure heart. But the foolish and ignorant discussions refuse, knowing that they
24 beget fights: but a servant of the Lord must not fight,
25 but be gentle unto all, apt in teaching, patient of evil, in meekness correcting those who oppose themselves, if God peradventure may give them repentance unto full knowledge
26 of the truth; and that they may return to soberness out of the snare of the devil, having been taken captive by him to do his will.

CH. III. But know this, that in the last days grievous times will
2 arise. For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to

parents, unthankful, unholy, without natural affection, 3
implacable, calumniators, incontinent, fierce, haters of
good, traitors, headlong, puffed up, lovers of pleasure more 4
than lovers of God, having a form of godliness, but 5
having denied the power thereof: and turn away from
these. For of these are they who creep into the houses, 6
and lead captive silly women laden with sins, led away
with divers lusts, ever learning and never able to come to 7
a full knowledge of the truth. Now as Jannes and Jambres 8
withstood Moses, so do these also withstand the truth; men
corrupted in mind, reprobate concerning the faith. But 9
they will advance no further: for their folly will be fully
manifest unto all, as theirs also became. But thou didst 10
follow my doctrine, manner of life, purpose, faith, long-
suffering, love, patience, persecutions, sufferings, such as 11
happened unto me in Antioch, in Iconium, in Lystra;
such persecutions as I endured, and out of all the Lord
delivered me. Yea, and all who desire to live godly in 12
Christ Jesus will suffer persecution. But evil men and 13
seducers will advance to worse and worse, deceiving and
being deceived. But abide thou in the things which thou 14
learnedst and wert assured of, knowing from whom thou
learnedst; and that from a child thou knowest the holy 15
writings, which are able to make thee wise unto salvation
through faith which is in Christ Jesus. Every scripture 16
inspired by God is also profitable for doctrine, for convic-
tion, for rectification, for discipline which is in righteous-
ness; that the man of God may be complete, fully com- 17
pleted unto every good work.

CH.

IV.

I TESTIFY fully, before God and Christ Jesus who is
about to judge quick and dead, both his appearing and
his kingdom; preach the word, be urgent in season out 2
of season, convict, exhort, rebuke, in all longsuffering
and teaching. For there will be a time when they 3
will not endure the sound doctrine, but according to their
own lusts will heap to themselves teachers, having itching
ears: and they will turn away their ears from the truth, 4
and will turn aside unto the fables. But be thou sober 5

in all things, suffer hardship, do the work of an evangelist,
6 fulfil thy ministry. For I am now being poured out, and
7 the time of my dissolution is at hand. I have fought the
good fight, I have finished the course, I have kept the
8 faith : henceforth there is laid up for me the crown of
righteousness, which the Lord, the righteous judge, will
render unto me at that day, and not to me only but unto
all them also that have loved his appearing.

9, 10 Be anxious to come shortly unto me. For Demas for-
sook me, having loved this present world, and departed unto
Thessalonica, Crescens to Gallia, Titus unto Dalmatia ;
11 Luke alone is with me. Take Mark, and bring him with
12 thyself ; for he is profitable to me for the ministry. But
13 Tychicus I sent to Ephesus. The cloak that I left at Troas
with Carpūs, when thou comest bring, and the books,
14 especially the parchments. Alexander the coppersmith did
me much evil ; the Lord will render unto him according to
15 his works. From whom do thou also keep thyself ; for he
16 withstood our words exceedingly. At my first defence no
one came forward with me, but all forsook me : may it not
17 be reckoned unto them ! but the Lord stood by me and
strengthened me, that through me the preaching might
be fulfilled and all the Gentiles might hear ; and I was
18 delivered out of the mouth of the lion. The Lord will
deliver me from every evil work, and will bring me safe
into his heavenly kingdom : to whom be the glory for ever
19 and ever. Amen. Salute Prisca and Aquila, and the
20 household of Onesiphorus. Erastus abode at Corinth ;
21 but Trophimus I left at Miletus sick. Be anxious to come
before winter. Eubulus salutes thee, and Pudens, and
Linus, and Claudia, and all the brethren.
22 The Lord be with thy spirit. Grace be with you.

TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ CH. I.
for the faith of God's elect and full knowledge of the
truth which is according to godliness, in hope of life 2
everlasting, which God that cannot lie promised before
everlasting times, but in its own seasons manifested his 3
word in preaching, with which I was entrusted according
to the commandment of God our Saviour; to Titus a 4
true child after the common faith. Grace and peace, from
God the Father and Christ Jesus our Saviour.

For this cause I left thee behind in Crete, that thou 5
shouldest set in order the things that are wanting, and
appoint elders in every city, as I commanded thee; if any 6
one is blameless, husband of one wife, having believing
children who are not accused of riot or unruly. For the 7
bishop must be blameless as God's steward; not self-
willed, not soon angry, not given to wine, not a striker,
not greedy of gain; but hospitable, a lover of good, 8
soberminded, righteous, holy, temperate; holding fast the 9
faithful word according to the teaching, that he may be
able both to exhort in the sound doctrine and to convict
the gainsayers. For there are many unruly, vain talkers 10
and deceivers, specially they of the circumcision, whose 11
mouths must be stopped, who overturn whole houses,
teaching things which they ought not, for the sake of filthy
gain. One of themselves, a prophet of their own, said, 12
The Cretans are alway liars, evil beasts, lazy gluttons.
This witness is true. Wherefore convict them sharply, 13
that they may be sound in the faith, not giving heed to 14
Jewish fables, and commandments of men that turn away
from the truth. Unto the pure all things are pure: but 15

unto them that are defiled and unbelieving nothing is pure; but both their mind and conscience have been
 16 defiled. They confess that they know God, but in works deny him, being abominable, and disobedient, and unto every good work reprobate.

CH. II. BUT speak thou the things which become the sound
 2 doctrine. That aged men be temperate, grave, sober-
 3 minded, sound in faith, in love, in patience; aged
 women likewise, in behaviour as becomes holiness, not
 4 calumniators, not enslaved to much wine, teachers of
 good things; that they instruct the young women to
 be lovers of their husbands, lovers of their children,
 5 soberminded, chaste, workers at home, good, subject to
 their own husbands, that the word of God be not blas-
 6 phemed. The younger men likewise exhort to be sober-
 7 minded about all things, rendering thyself a type of good
 8 works, in the doctrine showing incorruption, gravity, sound
 speech, that cannot be condemned, in order that he who
 is of the contrary part may be ashamed, having no bad
 9 thing to say of us. Exhort servants to be subject unto
 their own masters, in all things to be well-pleasing,
 10 not gainsaying, not purloining, but shewing all good
 fidelity, that they may adorn the doctrine of God our
 Saviour in all things.

11 For the grace of God bringing salvation to all men
 12 appeared, admonishing us by chastisement, in order that
 having denied ungodliness and worldly lusts, we should
 live soberly, and righteously, and godly, in the present
 13 world; waiting for the blessed hope and appearing of the
 glory of the great God, and of our Saviour Christ Jesus,
 14 who gave himself for us, that he might redeem us from all
 iniquity, and purify unto himself a peculiar people, zealous
 of good works.

15 These things speak, and exhort, and convict with all
 command; let no one despise thee.

CH. III. REMIND them to be subject to principalities, to powers,
 2 to obey magistrates, to be ready to every good work, to
 blaspheme no one, not contentious, forbearing, showing all

mekness unto all men. For we also were once foolish, dis- 3
obedient, deceived, serving divers lusts and pleasures, living
in viciousness and envy, hateful, hating one another; but 4
when the goodness and the love to man of our Saviour God
appeared, not by works in righteousness which we did, but 5
according to his mercy he saved us, through the laver of
regeneration and renewing of the Holy Spirit, whom he 6
poured out on us richly through Jesus Christ our Saviour;
that having been justified by his grace, we should become 7
heirs according to the hope of everlasting life. Faithful 8
is the saying, and concerning these things I wish thee
to affirm, in order that they who have believed in God
may be careful to practise good works. These are good
and profitable unto men. But avoid foolish discussions, 9
and genealogies, and contention, and fights about the
law; for they are unprofitable and vain. A heretical 10
man after the first and second admonition refuse; know- 11
ing that such an one has been subverted, and sins, being
self-condemned.

When I shall send Artemas unto thee or Tychicus, be 12
anxious to come unto me to Nicopolis: for I have deter-
mined there to winter. Zenas the lawyer and Apollos 13
send forward diligently, that nothing be wanting unto
them. And let our people also learn to practise good 14
works for the necessary wants, that they be not unfruitful.

All that are with me salute thee. Salute them that 15
love us in faith.

Grace be with you all.

TO PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy the
brother, unto Philemon our beloved and fellow-labourer,
2 and to Apphia the sister, and Archippus our fellow-soldier,
3 and to the church in thy house. Grace to you and peace
from God our Father, and the Lord Jesus Christ.

4 I thank my God, always making mention of thee on my
5 prayers, hearing of thy love and the faith which thou hast
6 toward the Lord Jesus, and to all the saints; in order
that the fellowship of thy faith may become effectual in
the full knowledge of every good thing which is in you unto
7 Christ. For I had much joy and consolation in thy love,
because the hearts of the saints have been refreshed by
8 thee, brother. Wherefore, though I have much openness
9 in Christ to command thee that which is fitting, for love's
sake I rather beseech; being such an one as Paul an aged
10 man, and now also a prisoner of Christ Jesus, I beseech
thee for mine own child, whom I begat in the bonds,
11 Onesimus, who in time past was to thee unprofitable,
12 but now profitable both to thee and to me; whom I sent
13 back to thee, himself, that is, mine own heart. Whom I
wished to retain with me, that in thy stead he might
14 minister unto me in the bonds of the Gospel; but without
thy mind I would do nothing; that thy good service should
not be as it were according to necessity, but according to
15 free-will; for perhaps he was separated for a season on
16 this account, that thou mightest have him for ever, no
longer as a servant, but above a servant, a brother
beloved, especially to me, but how much more unto thee,
17 both in the flesh and in the Lord: if therefore thou
18 countest me as a partner, receive him as myself. And

if he wronged thee, or owes thee, put that to mine account. I Paul write it with mine own hand, I will repay; not to say unto thee that thou owest unto me even thine own self besides. Yea, brother, let me have 20 profit of thee in the Lord: refresh my heart in Christ.

Having confidence in thy obedience I write unto thee, 21 knowing that thou wilt do even more than I say. But 22 at the same time prepare me also a lodging; for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, salutes 23 thee; Mark, Aristarchus, Demas, Luke, my fellow- 24 labourers.

The grace of the Lord Jesus Christ be with your spirit. 25

TO THE HEBREWS.

God, having in many parts and in many ways spoken CH. I. of old unto the fathers in the prophets, at the end of 2 these days spake to us in the Son, whom he appointed heir of all things, through whom also he made the worlds; who being an effulgence of the glory and an express 3 image of his substance, and bearing all things by the word of his power, having made purification of sins, sat down on the right hand of the Majesty on high; having become so much better than the angels, as he has 4 inherited a more excellent name then they. For unto 5 which of the angels said he at any time, *Thou art my Son, this day have I begotten thee?* and again, *I will be to him a Father, and he shall be to me a Son?* But when he shall 6 have again introduced the firstborn into the world, he says, *And let all angels of God worship him.* And of 7 the angels indeed he says, *Who makes his angels winds, and his ministers a flame of fire,* but of the Son, *Thy 8 throne, O God, is for ever and ever; and the sceptre of*

9 *right is a sceptre of thy kingdom. Thou lovedst righteousness and hatedst iniquity; therefore thy God anointed thee, O God, with oil of gladness above thy fellows. And Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are works of thine hands; they will perish, but thou remainest; and they all will wax old as does a garment, and as a vesture thou wilt change them, and they will be changed; but thou art the same, and thy years will not fail.* But to which of the angels said he at any time, *Sit on my right hand, until I make thine enemies thy footstool?* Are they not all ministering spirits, sent forth for ministry on account of them who are about to inherit salvation?

CH. II. On this account we ought to give the more earnest heed to the things heard, lest we glide aside from them.

2 For if the word spoken through angels became stedfast, and every transgression and disobedience received a just reward, how shall we escape if we have neglected so great salvation? which having begun to be spoken by the Lord was confirmed unto us by them that heard; God bearing witness to it with them, both by signs and wonders, and by divers mighty works, and distributions of the Holy Spirit according to his will.

5 For not unto angels did he put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, *What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him for some little time lower than angels, thou crownedst him with glory and honour, thou didst put all things in subjection under his feet.* For in that he put all in subjection under him, he left nothing that is not put in subjection to him; but now we see not yet all things put in subjection to him. But him, who was made for some little time lower than angels, Jesus, we see on account of the suffering of death crowned with glory and honour; in order that he by the grace of God should taste death for every one. For it became him, for whom are all things, and through whom are all things, as one who brought many sons unto glory,

to make the prince of their salvation perfect through sufferings. For both he that sanctifies and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, *I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* And again, *I will be trusting in him.* And again, *Behold I and the children whom God gave me.* Forasmuch then as the children are partakers of blood and flesh, he himself also likewise took part in the same; that through death he might bring to nought him that has the might of death, that is, the devil; and might deliver as many as through fear of death were all their lifetime subject to bondage. For verily he helps not angels; but it is the seed of Abraham that he helps. Wherefore in all things it behoved him to be made like unto the brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For inasmuch as he has suffered, having been himself tempted, he is able to succour them that are tempted.

CH.
III.

WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus who is faithful to him that made him, as also was Moses in all his house. For the same has been counted worthy of more glory than Moses, inasmuch as he who prepared the house has more honour than the house. For every house is prepared by some one; but that prepared all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken, but Christ as a son over his house; whose house are we, if we hold fast the openness and the glorying of the hope stedfast unto the end.

Wherefore as the Holy Spirit says, *To day if ye will hear his voice, harden not your hearts, as in the provocation, at the day of the temptation in the wilderness, where your fathers tempted in proving me, and saw my works forty years.* Wherefore I was grieved with this generation, and said, *They always err in their heart; but they knew not my*

11 *ways, so that I swear in my wrath, they shall not enter into*
 12 *my rest.* Take heed, brethren, lest there shall be in any of
 you an evil heart of unbelief, in apostatising from the
 13 living God; but exhort one another daily, as long as it is
 called to day, that none of you be hardened by the deceitful-
 14 ness of sin. For we have become partakers of Christ, if we
 hold fast the beginning of our confidence stedfast unto the
 15 end. While it is said, *To day if ye will hear his voice, harden*
 16 *not your hearts, as in the provocation.* For who were they
 that when they heard, provoked? Were they not all that
 17 came out of Egypt by Moses? But with whom was he
 grieved forty years? was it not with them that sinned?
 18 whose carcases fell in the wilderness. And to whom swear
 he that they should not enter into his rest but to them
 19 that believed not? So we see that they could not enter in
 because of unbelief.

CH. IV. LET US therefore fear, lest, a promise being left of enter-
 ing into his rest, any of you should seem to have come
 2 short of it. For unto us has the gospel been preached, as
 well as unto them; but the word of hearing did not profit
 them, since it was not mixed with faith in them that heard
 3 it. For we who believed enter into the rest, even as he
 said, *So that I swear in my wrath, they shall not enter into*
my rest, although the works were done from the founda-
 4 tion of the world. For he has spoken in a certain place
 of the seventh day thus: *And God did rest on the seventh*
day from all his works. And in this place again, *They*
 6 *shall not enter into my rest.* Seeing therefore it still re-
 mains for some to enter into it, and they to whom it was
 before preached entered not in because of disobedience;
 7 again he appoints a certain day, *To-day,* saying in
 David, after so long a time, even as has been said before,
To-day if ye will hear his voice, harden not your hearts.
 8 For if Joshua had given them rest, he would not have
 9 spoken of another day afterwards. There still remains
 10 therefore a sabbath-rest for the people of God. For he
 that entered into his rest, himself also rested from his own
 works, as God did from his own.

Let us be anxious therefore to enter into that rest, lest 11
 any one fall into the same example of disobedience. For 12
 the word of God is living, and effectual, and sharper than
 any two edged sword, and piercing even to the dividing
 of soul and spirit, both joints and marrow, and is a dis-
 cerner of the thoughts and ideas of the heart; neither is 13
 there any creature that is not manifest in His sight; but
 all things are naked and bared unto the eyes of Him with
 whom we have to do.

Having therefore a great high priest that is passed 14
 through the heavens, Jesus the Son of God, let us hold to
 the confession. For we have not an high priest unable to 15
 sympathise in our infirmities, but one who has in all
 points been tempted in like manner, without sin. Let us 16
 therefore draw near openly unto the throne of grace, that
 we may receive mercy and find grace for convenient help. CH.

For every high priest taken from among men is ap- v.
 pointed for men in things pertaining to God, that he may
 offer both gifts and sacrifices for sins; being able to be 2
 gentle to the ignorant and erring, since he himself also is
 compassed with infirmity, and ought by reason of it even 3
 as for the people, so also for himself, to offer for sins.
 And no one takes the honour unto himself, but when called 4
 by God, as was also Aaron. Thus Christ also glorified 5
 not himself to be made high priest, but he that spake
 unto him, *Thou art my Son, this day have I begotten thee;*
 even as he says also in another place, *Thou art a priest 6*
for ever after the order of Melchisedek. Who in the days of 7
 his flesh, having offered up prayers and supplications with
 strong crying and tears unto him that was able to save
 him from death, and having been heard by reason of his
 piety, though he was a Son, he learned obedience from 8
 the things which he suffered, and being made perfect he 9
 became the author of everlasting salvation unto all them
 that obey him, addressed by God as high priest after the 10
 order of Melchisedek.

Of whom we have much to say, and difficult of inter- 11
 pretation, seeing ye are become dull of hearing. For 12

though ye ought on account of the time to be teachers, ye again have need that one teach you the first elements of the oracles of God, and are become such as have need
13 of milk, not of solid food. For every one that partakes of milk is inexperienced in the word of righteousness, for he
14 is a babe. But solid food belongs to the perfect, even those who by reason of use have their senses exercised with a view to the discerning both of good and evil.

CH. VI. THEREFORE leaving the first discourse concerning Christ, let us advance unto perfection, not laying again a foundation of repentance from dead works, and of faith in
2 God, of doctrinal baptisms, and laying on of hands, and
3 resurrection of the dead, and everlasting judgment. And
4 this will we do, if God permit. For it is impossible in the case of those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the
5 Holy Spirit, and tasted the good word of God, and the
6 powers of the world to come and fell away, to renew them again unto repentance, seeing they crucify to themselves afresh the Son of God, and make a public example
7 of him. For a land which has drunk in the rain that comes often upon it, and brings forth herbage meet for them for whose sake it is also tilled, partakes of blessing
8 from God ; but if it bears thorns and briars it is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you and things accompanying salvation, though we thus
10 speak. For God is not unjust to forget your work and the love which ye shewed toward his name, in that ye
11 ministered to the saints and do minister. But we desire that each one of you shew the same diligence with respect
12 to the full assurance of your hope unto the end : that ye become not dull, but imitators of them who through
13 faith and long suffering inherit the promises. For when God promised to Abraham, because he could swear by no
14 greater, he sware by himself, saying, *Surely blessing I will*
15 *bless thee, and multiplying I will multiply thee ;* and so,
16 after he suffered long, he obtained the promise. For

men swear by the greater ; and the oath serves them for confirmation as an end of all gainsaying ; by reason of 17 which God, wishing to shew more abundantly unto the heirs of the promise the immutability of his counsel interposed with an oath ; that by means of two immutable 18 things, in which it is impossible for God to lie, we may have a strong encouragement, who fled to lay hold of the hope set before us, which we have as an anchor of the 19 soul, both sure and stedfast and entering into that within the veil ; where as forerunner on our behalf Jesus entered, 20 become an high priest for ever after the order of Melchisedek.

CII.

VII.

For this Melchisedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him ; to whom also Abraham 2 divided a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace ; without father, without mother, 3 without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, abides a priest continually.

But behold how great this man was, unto whom 4 Abraham gave even a tenth out of the first of the spoils, the patriarch. And verily they of the sons of Levi when 5 receiving the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren though they have come out of the loins of Abraham : but he whose genealogy is not reckoned from 6 them has taken tithes of Abraham, and has blessed him that has the promises. And without all gainsaying the 7 less is blessed by the better. And here indeed men that 8 die receive tithes ; but there one, of whom it is witnessed that he lives. And so to speak, Levi also, who receives 9 tithes, has paid tithes through Abraham ; for he was 10 yet in the loins of his father when Melchisedek met him.

If therefore perfection was by the Levitical priesthood, 11 (for on the ground of it the people have received the law,)

what further need was there that a different priest should arise after the order of Melchisedek, and that he should
12 not be called after the order of Aaron? for when the
priesthood is removed, there comes of necessity a removal
13 of the law also. For he of whom these things are spoken
has had part in a different tribe, from which none has
14 attended at the altar; for it is evident that our Lord
has arisen out of Judah, of which tribe Moses spake
15 nothing concerning priests. And it is yet more abundantly
evident, if after the similitude of Melchisedek there arises
16 a different priest, who is become so not after the law of a
carnal commandment but after the power of an endless
17 life. For it is witnessed, *Thou art a priest for ever after
the order of Melchisedek.*

18 For there is verily an annulling of the commandment
going before because of the weakness and unprofitable-
19 ness thereof, (for the law made nothing perfect,) and a
bringing in of a better hope, through which we draw nigh
20 unto God. And inasmuch as it was not without an oath;
21 (for they without an oath have become priests, but he
with an oath through him that says unto him, *The Lord
sware and will not repent: thou art a priest for ever;*)
22 by so much has Jesus also become surety of a better
23 covenant. And they have become priests in numbers,
24 because they are hindered by death from continuing; but
he, because he abides for ever, has the priesthood un-
25 changeable, whence he is able to save them to the utter-
most that draw near unto God through him, seeing he
always lives to intercede for them.

26 For such an high priest also became us, holy, harmless,
undefiled, separated from the sinners, and made higher
27 than the heavens; who needs not daily, as those high
priests, to offer up sacrifices, first for his own sins, then for
the people's: for this he did once for all, when he offered
28 himself. For the law appoints men high priests who
have infirmity; but the word of the oath which was after
the law appoints the Son, who has been made perfect for
ever.

BUT a main point in what we are saying is this : we CH. VIII.
 have such an high priest, who sat down at the right hand VIII.
 of the throne of the Majesty in the heavens, as a minister 2
 of the sanctuary and of the true tabernacle, which the 2
 Lord pitched, not man. For every high priest is appointed 3
 to offer both gifts and sacrifices ; wherefore it is necessary 3
 that this man have somewhat also to offer. If then he 4
 were on earth, he would not be a priest, seeing that there 4
 are those who offer the gifts according to law ; who 5
 serve the example and shadow of the heavenly things, even 5
 as Moses was divinely instructed when about to complete 5
 the tabernacle ; for, *See*, says he, *thou shalt make all*
things according to the type shewed to thee in the mount ;
 but now he has obtained a more excellent ministry, in 6
 proportion as he is also mediator of a better covenant,
 which has been established upon better promises. For if 7
 that first covenant had been faultless, place would not
 have been sought for a second. For finding fault with 8
 them he says, *Behold, days are coming, says the Lord, when*
I will finish a new covenant with the house of Israel and with
the house of Judah ; not according to the covenant that I 9
made with their fathers in the day when I took hold of them
by the hand to lead them forth out of the land of Egypt,
because they continued not in my covenant, and I regarded
them not, says the Lord. For this is the covenant that I 10
will establish with the house of Israel after those days, says
the Lord, I will put my laws into their mind, and I will
write them upon their heart, and I will be to them a God,
and they shall be to me a people. And they shall not have to 11
teach every man his fellow-citizen, and every man his brother,
saying, Know the Lord ; because all shall know me from the
least to the greatest of them. For I will be merciful to 12
their unrighteousnesses, and their sins will I remember no
more. In that he says, *A new covenant*, he has made the 13
 first old ; but that which becomes old and wears out with
 age is ready to vanish away.

Now the first covenant indeed had also ordinances of CH. IX.
 service and the worldly sanctuary. For a tabernacle was 2

prepared, the first, wherein was the candlestick, and the table, and the shewbread ; which is called the holy place.
3 But after the second veil a tabernacle which is called the
4 holy of holies, having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot having the manna, and Aaron's rod
5 that budded, and the tables of the covenant ; and over it cherubin of glory shadowing the mercyseat ; of which we
6 cannot now speak particularly. Now these things having been thus prepared, the priests enter always into the first
7 tabernacle, completing the services, but into the second the high priest alone once every year, not without blood which he offers for himself and the ignorances of the
8 people : the Holy Spirit signifying this, that the way into the holy place has not yet been manifested, while the
9 first tabernacle is still standing, which tabernacle is a symbol for the time present, in accordance with which are offered both gifts and sacrifices, unable to make perfect as
10 to conscience him that serves, which are only, in addition to meats and drinks and divers baptisms, ordinances of flesh imposed until a time of reformation.

11 But Christ having appeared an high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation ;
12 nor yet through the blood of goats and calves, but through his own blood he entered once for all into the holy place, having found an everlasting redemption. For if the
13 blood of goats and bulls, and ashes of an heifer sprinkling those who have been defiled, sanctifies to the purity of
14 the flesh ; how much more shall the blood of Christ, who through his everlasting spirit offered himself blameless to God, purify your conscience from dead works to serve the living God ?

15 And for this cause he is mediator of a new covenant, in order that death having taken place, for redemption of the transgressions under the first covenant, they who have been called may receive the promise of the everlasting
16 inheritance. For where a testament is, there must also of

necessity be brought in the death of him that made it; for a testament is valid in the case of the dead: since 17
it is of no force at all while he that made it lives. Whence neither has the first been dedicated without blood. 18
For when Moses had spoken every commandment to all 19
the people according to law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, *This is the blood of the covenant which God 20
commanded unto you.* And he sprinkled with the blood 21
in like manner both the tabernacle and all the vessels of the ministry. And one may almost say that all things are 22
purified with blood according to the law, and that without shedding of blood is no remission. It was therefore neces- 23
sary that the examples of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not 24
into a holy place made with hands, antitype of the true, but into the heaven itself, now to be made manifest in the presence of God for us; nor yet that he may offer himself 25
often, as the high priest enters into the holy place every year with blood of others, for then he must often have 26
suffered since the foundation of the world: but now once at the end of the ages has he been manifested for the putting away of sin by his sacrifice. And inasmuch as it is 27
appointed unto men once to die, but after this, judgment; so also Christ, having been once offered to bear the sins of 28
many, will appear a second time without sin to them that wait for him, unto salvation.

CH.
X.

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year which they offer continually make them perfect that draw near; for then would they 2
not have ceased to be offered, because they who serve having been once purified should have no more consciousness of sins? But in them there is a remembrance of sins 3
every year; for it is impossible that the blood of bulls and 4
goats should take away sins. Wherefore when he comes 5

into the world, he says, *Sacrifice and offering thou wouldest not, but a body didst thou prepare me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure; then said I, Lo, I am come (in the volume of the book it is written of me) to do thy will, O God.* While he says above, *Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein, such as are offered according to law; then has he said, Lo, I am come to do thy will.* He takes away the first that he may establish the second; in which will we have been sanctified through the offering of the body of Jesus Christ once for all.

And every priest stands daily ministering and offering often the same sacrifices, which can never take away sins: but he, after he offered one sacrifice for sins, sat down continually on the right hand of God; from henceforth waiting till his enemies be made his footstool. For by one offering he has made perfect continually them that are being sanctified. And the Holy Spirit also witnesses to us: for after he said, *This is the covenant that I will make with them after those days, says the Lord, putting my laws into their hearts, and upon their mind will I write them; and their sins and their iniquities will I remember no more.* But where remission of these is, there is no more an offering for sin.

Having therefore, brethren, openness with respect to the entrance into the holy place by the blood of Jesus, which he dedicated for us as a new and living way through the veil, that is, his flesh, and having a great priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water; let us hold fast the confession of our hope without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting; and so much the more as ye see the day drawing nigh.

For if we sin wilfully after we received the full 26
 knowledge of the truth, there remains no more a sacri-
 fice for sins, but a certain fearful expectation of judgment 27
 and a fiery indignation about to devour the adversaries.
 One that rejected Moses' law dies without mercy under 28
 two or three witnesses: of how much worse punishment, 29
 suppose ye, will he be counted worthy, who trampled under
 foot the Son of God, and thought the blood of the covenant
 wherewith he was sanctified a common thing, and insulted
 the Spirit of grace? For we know him that said, *Vengeance* 30
is mine, I will repay; and again, *The Lord will judge his*
people. It is a fearful thing to fall into the hands of the 31
 living God.

But call to remembrance the former days, in which, 32
 after ye were enlightened, ye endured a great contest of
 sufferings, partly in that ye were made a gazingstock 33
 both by reproaches and afflictions, and partly in that ye
 became partakers with them that were so used. For ye 34
 both sympathised with them that were in bonds, and took
 joyfully the spoiling of your goods, knowing that ye
 have yourselves a better and an abiding substance.
 Cast not away therefore your openness, which has great 35
 recompence of reward. For ye have need of patience, 36
 that, having done the will of God, ye may receive the
 promise. For yet a very little while, *The coming one will* 37
come, and will not tarry: but my righteous one shall live by 38
faith, and if he draw back my soul has no pleasure in him.
 But we are not of backsliding unto destruction, but of faith 39
 unto the possession of the soul.

CH.

XI.

Now faith is a confidence of things hoped for, a con-
 viction of things not seen. For in it the elders had 2
 testimony borne to them. By faith we understand that 3
 the worlds were completed by the word of God, so that what
 is seen has not arisen out of things which appear. By 4
 faith Abel offered unto God a more excellent sacrifice than
 Cain, by which he had testimony borne to him that he was
 righteous, God testifying of his gifts, and through it he
 being dead yet speaks. By faith Enoch was translated 5

that he should not see death, and was not found because God translated him. For before the translation he had the 6 testimony borne to him that he had pleased God; but without faith it is impossible to please him, for he that draws near to God must believe that he is and becomes a 7 rewarder to them that diligently seek him. By faith Noah, being divinely instructed concerning the things not seen as yet, with pious forethought prepared an ark for the salvation of his house; by which he condemned the world, and became heir of the righteousness which is according to 8 faith. By faith Abraham when called obeyed in going out into a place which he was about to receive for an inheritance, and went out not knowing whither he was 9 going. By faith he sojourned in the land of the promise as a strange country, having dwelt tabernacles, with Isaac 10 and Jacob the fellow-heirs of the same promise: for he was waiting for the city having the foundations, whose 11 framer and maker is God. By faith Sarah herself also received power to conceive seed even when she was past 12 age, since she thought him faithful who promised. Therefore sprang there even from one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them from afar and saluted them, and confessed that they were strangers and sojourners on 14 the earth. For they that say such things signify that they 15 are seeking after a native country. And if they had in mind that from which they came out, they might have 16 had opportunity to return; but now they covet a better, that is, an heavenly. Wherefore God is not ashamed of them to be called their God; for he prepared for them a 17 city.

17 By faith Abraham, being tempted, has offered up Isaac; and he that accepted the promises for himself offered 18 up his only begotten, he to whom it was said, *In Isaac* 19 *shall thy seed be called*; reckoning that God is able to raise even from the dead; whence also he received him in

a symbol. By faith Isaac blessed Jacob and Esau concern- 20
ing things to come. By faith Jacob, when dying, blessed 21
each of the sons of Joseph, and worshipped upon the top of
his staff. By faith Joseph, when deceasing, made mention 22
of the departing of the children of Israel, and commanded
concerning his bones.

By faith Moses, when born, was hid three months by 23
his parents, because they saw that the child was fair; and
they were not afraid of the king's commandment. By 24
faith Moses, when he was come to years, refused to be
called the son of Pharaoh's daughter; choosing rather to 25
suffer affliction with the people of God, than to enjoy sin
for a while; thinking the reproach of Christ greater riches 26
than the treasures of Egypt: for he looked unto the recom-
pence of reward. By faith he forsook Egypt, not fearing 27
the passion of the king; for he endured, as seeing the
invisible one. By faith he has kept the passover, and the 28
sprinkling of the blood, lest he that destroys the firstborn
should touch them. By faith they passed through the Red 29
Sea as by dry land; which the Egyptians attempting were
swallowed up. By faith the walls of Jericho fell, after they 30
were compassed about for seven days. By faith Rahab the 31
harlot perished not with them that were disobedient, since
she received the spies with peace.

And why say I more? for the time will fail me if I tell 32
of Gideon, Barak, Samson, Jephthah; of David also and
Samuel and the prophets; who through faith subdued 33
kingdoms, wrought righteousness, obtained promises,
stopped the mouths of lions, quenched the power of fire, 34
escaped the edge of the sword, from weakness were made
strong, became mighty in war, turned to flight camps of
aliens: women received their dead by a resurrection; but 35
others were tortured, not having accepted the redemption,
that they might obtain a better resurrection; and others had 36
trial of mockings and scourgings, yea, moreover of bonds
and imprisonment: they were stoned, they were tempted, 37
they were sawn asunder, they died by the slaying of the
sword, they went about in sheepskins, in goatskins, being

38 destitute, afflicted, tormented ; (of whom the world was not
 worthy;) wandering in deserts, and mountains, and dens,
 39 and in the caves of the earth. And these all, having had
 a testimony borne to them through faith, received not the
 40 promise ; God having provided some better thing with
 respect to us, that they should not be made perfect with-
 out us.

CH. XII. WHEREFORE let us also having so great a cloud of
 witnesses encompassing us, having put off every weight,
 and the easily besetting sin, run with patience the race that
 2 lies before us, looking unto the prince and perfecter of the
 faith, Jesus ; who for the joy lying before him endured the
 cross, in despising shame, and has sat down at the right
 3 hand of the throne of God. For consider him that has
 endured such gainsaying by the sinners against himself,
 that ye be not wearied, fainting in your souls.

4 Not yet did ye resist unto blood, striving against
 5 sin. And ye have utterly forgotten the exhortation which
 discourses with you as with sons, *My son, despise not*
the chastening of the Lord, nor faint when convicted by
 6 *him: for whom the Lord loves he chastens, and scourges*
 7 *every son whom he receives.* Unto chastening ye are
 enduring ; God is dealing with you as with sons ; for
 8 what son is he whom the father chastens not ? But
 if ye are without chastening, whereof all have become
 9 partakers, then are ye bastards and not sons. Further-
 more we had the fathers of our flesh as chasteners and
 we gave them reverence : shall we not much rather be
 10 subject unto the Father of spirits and live ? For they
 for a few days chastened us as seemed good to them ;
 but he for our profit, that we may be partakers of his
 11 holiness. All chastening indeed for the present seems
 not to be matter of joy but of sorrow ; nevertheless after-
 ward it renders peaceable fruit of righteousness unto them
 who have been exercised thereby.

12 Wherefore lift up the hands which hang down and the
 13 relaxed knees ; and make straight paths for your feet, that
 the lame be not turned out of the way, but may rather be

cured. Pursue peace with all men, and the sanctification 14
without which none shall see the Lord; looking diligently 15
lest any one come short of the grace of God, lest any root
of bitterness springing up trouble you, and thereby the
many be defiled, lest there be any fornicator, or profane 16
person as Esau, who for one meal gave away his birth-
right. For ye know that even afterward, desiring to inherit 17
the blessing, he was rejected; for he found no place of
repentance, though he sought it diligently with tears.

For ye have not drawn near unto a palpable and burn- 18
ing fire, and blackness, and darkness, and tempest, and 19
sound of a trumpet, and voice of words; which voice they
that heard refused to have a word spoken to them any
more: for they could not endure that which was com- 20
manded, *And if so much as a beast touch the mountain, it
shall be stoned*: and so fearful was the sight, Moses said, 21
I exceedingly fear and quake; but ye have drawn near unto 22
mount Sion and the city of the living God the heavenly
Jerusalem, and to myriads, the whole assembly of angels,
and to the church of the firstborn who have been written 23
in heaven, and to God the Judge of all, and to the spirits
of the righteous made perfect, and to Jesus, mediator of a 24
new covenant, and to the blood of sprinkling, speaking a
better thing than Abel. See that ye refuse not him that 25
speaks; for if they escaped not for refusing him that
divinely instructs on earth, much more shall not we escape
if we turn away from him that so instructs from heaven;
whose voice then shook the earth: but now he has pro- 26
mised, saying, *Yet once I will shake not the earth only but
also the heaven*. And this, *Yet once*, signifies the removing 27
of the things shaken, as things that are made, that the
things which are not shaken may abide. Wherefore re- 28
ceiving a kingdom which cannot be shaken, let us have
thankfulness, whereby we may serve God acceptably with
piety and fear: for our God is also a consuming fire. 29

LET brotherly love abide. Be not forgetful to entertain CH.
strangers; for thereby some entertained angels unawares. XIII.
Remember them that are in bonds, as if bound with 3

them; them that are tormented, as being yourselves
4 also in the body. Let marriage be held in honour in all
respects, and the bed be undefiled: for fornicators and
5 adulterers God will judge. Let the manner of life be
without covetousness; be content with such things as ye
have; for he himself has said, *I will never leave thee nor*
6 *forsake thee*, so that with good courage we say, The Lord
is my helper, I will not be afraid; what shall man do unto
me?

7 Remember them who were your leaders, who spake unto
you the word of God: whose faith imitate, considering the
8 issue of their conduct. Jesus Christ is the same yesterday,
9 and to day, and for ever. Be not carried away with divers
and strange doctrines. For it is a good thing that the
heart be confirmed with grace; not with meats, in which
they who walk were not profited.

10 We have an altar, whereof they have no authority to eat
11 who serve the tabernacle. For the bodies of those animals,
whose blood is brought into the sanctuary by the high
12 priest for sin, are burned without the camp. Wherefore
Jesus also, that he might sanctify the people through his
13 own blood, suffered without the gate. Let us go forth there-
fore unto him without the camp, bearing his reproach;
14 for here have we not an abiding city, but are seeking for
15 that which is to come. Through him therefore let us offer
up a sacrifice of praise to God continually, that is, the fruit
16 of lips giving thanks to his name. But to do good and to
communicate forget not: for with such sacrifices God is
17 well pleased. Obey your leaders and submit: for they
keep watch on behalf of your souls, as those who shall
render account; that they may do it with joy and not with
groaning: for that is unprofitable for you.

18 Pray for us: for we are persuaded that we have a good
conscience, in all respects desiring to conduct ourselves
19 well. But I exhort you the more abundantly to do this,
that I may be restored to you sooner.

20 But the God of peace, that brought up from the dead
the great Shepherd of the sheep, through the blood of an

everlasting covenant, our Lord Jesus, complete you in 21
every good thing to do his will, doing in us that which is
wellpleasing in his sight through Jesus Christ; to whom
be the glory for ever and ever. Amen.

But I exhort you, brethren, suffer the word of exhor- 22
tation: for I have written a letter unto you in few words.
Know that our brother Timothy has been set at liberty; 23
with whom, if he come sooner, I will see you. Salute all 24
your leaders, and all the saints. They from Italy salute
you.

Grace be with you all.

25

EPISTLE OF JAMES.

JAMES, a servant of God and of the Lord Jesus Christ, CH. I.
to the twelve tribes which are in the dispersion, greeting.

Think all joy, my brethren, when ye fall into divers 2
temptations; knowing that the proving of your faith works 3
patience. But let patience have a perfect work, that ye 4
may be perfect and whole, in nothing deficient. But if any 5
of you is deficient in wisdom, let him ask of God that
gives to all simply and reproaches not, and it will be
given him. But let him ask in faith, nothing doubting. 6
For he that doubts is like a wave of the sea driven with
the wind and tossed. For let not that man think that he 7
shall receive anything from the Lord, a double minded 8
man, unstable in all his ways. Let the brother who is 9
humble glory in his exaltation, but the rich in his humili- 10
ation: because as a flower of grass he shall pass. For 11
the sun arose with its heat, and withered the grass, and
the flower thereof fell away, and the beauty of its face
perished: so also will the rich man fade away in his ways.

Blessed is the man that endures temptation: for when 12
he becomes approved, he will receive the crown of life,

13 which he promised to them that love him. Let no one say when tempted, I am tempted by God. For God cannot be tempted in respect of evils, and himself tempts
 14 no one. But each is tempted when he is drawn away by
 15 his own lust and enticed. Then lust having conceived, brings forth sin; but sin when perfected begets death.

16, 17 Be not deceived, my beloved brethren. Every good gift and every perfect present is from above, coming down from the Father of the lights, with whom is no variableness
 18 neither shadow of turning. Of his own will begat he us by the word of truth, that we should be a kind of firstfruit of his creatures.

19 Ye know it, my beloved brethren; but let every man
 20 be swift to hear, slow to speak, slow to wrath. For man's
 21 wrath works not God's righteousness. Wherefore putting off all filthiness and superabundance of viciousness, receive in meekness the implanted word, which is able to save
 22 your souls. But become doers of the word, and not hearers
 23 only, beguiling your own selves. Because if any one is a hearer of the word and not a doer, he is like unto a
 24 man considering his natural face in a mirror: for he considered himself, and is gone away, and straightway
 25 forgot what manner of man he was. But he that looked into the perfect law of liberty, and continued, he becoming not a forgetful hearer but a doer of work, this man will
 26 be blessed in his doing. If any one thinks that he is religious, and bridles not his tongue but deceives his
 27 heart, this man's religion is vain. Religion pure and undefiled before God and the Father is this, To visit orphans and widows in their affliction, to keep himself unspotted from the world.

CH. II. My brethren, hold not the faith of our Lord Jesus
 2 Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with gold rings, in bright clothing, and there come in also a poor man in filthy
 3 clothing; and ye look upon him that wears the bright clothing and say, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool;

did ye not then doubt in yourselves, and become judges 4
of evil reasonings?

Hear, my beloved brethren. Did not God choose the 5
poor as to the world to be rich in faith and heirs of the
kingdom which he promised to them that love him? But 6
ye dishonoured the poor man. Do not the rich overpower
you, and is it not they who draw you to judgment seats?
Is it not they who blaspheme the good name by which ye 7
were called? Yet if ye fulfil the royal law according to 8
the scripture, *Thou shalt love thy neighbour as thyself*, ye
do well: but if ye have respect to persons, ye work sin, 9
being convicted by the law as transgressors. For whoso- 10
ever shall have kept the whole law, but have stumbled in
one point, has become guilty of all. For he that said, 11
Do not commit adultery, said also, *Do not kill*; now if
thou committest no adultery, but killest, thou hast become
a transgressor of law. So speak and so do, as being about 12
to be judged by a law of liberty. For the judgment will 13
be without mercy, to him that did not mercy; mercy
glories against judgment.

What is the profit, my brethren, if one say he has 14
faith, but have not works? can the faith save him? If a 15
brother or sister be naked, and deficient of daily food, and 16
one of you say unto them, Go in peace, be warmed and
filled, but give them not those things which are fit for the
body, what is the profit? So also the faith, if it have not 17
works, is dead, by itself. But one will say, Thou hast 18
faith, and I have works: shew me thy faith without the
works, and I will shew thee the faith by my works. Be- 19
lievest thou that God is one? thou doest well: the demons
also believe and shudder. But wilt thou know, O vain man, 20
that the faith without the works is idle? Was not Abra- 21
ham our father justified by works, when he offered up Isaac
his son on the altar? Thou seest that the faith works with 22
his works, and by the works the faith was made perfect,
and the scripture was fulfilled which says, *Abraham believed* 23
God, and it was reckoned unto him for righteousness, and
he was called God's friend. Ye see that by works a man 24

25 is justified, and not by faith only. And in like manner
was not Rahab the harlot justified by works, when she
received the messengers, and cast them out another way?
26 For as the body without spirit is dead, so also faith with-
out works is dead.

CH. III. MY brethren, be not many teachers, knowing that we
2 shall receive greater judgment. For in many ways we
all stumble; if any one stumbles not in word, he is a
3 perfect man, able to bridle even the whole body. But if
we put bits into the horses' mouths, that they may obey
4 us, then we turn about their whole body; behold also the
ships, though they are so great and driven by fierce winds,
they are turned about with a very small helm, whither-
5 soever the desire of the steersman wishes; so also the
tongue is a little member, and boasts great things. Be-
hold, how great a fire, how great a wood does the tongue
6 kindle! A fire, the world of unrighteousness, the tongue
sets itself among our members, both defiling the whole
body, and setting on fire the wheel of life, and set on
7 fire by hell. For every nature of beasts, and of birds,
and of creeping things, and things in the sea, is tamed,
8 and has been tamed by the nature of man, but the
tongue can no man tame; a restless evil, full of deadly
9 poison. Therewith we bless the Lord and Father; and
therewith we curse the men who have been made after
10 the likeness of God; out of the same mouth come forth
blessing and cursing. My brethren, these things ought
11 not so to be. Does the fountain send forth out of the
12 same cleft the sweet and the bitter? Can a fig tree,
my brethren, bear olives, or a vine figs? neither can salt
water bear sweet.

13 Who is wise and endued with knowledge among you?
let him shew out of his good conduct his works in meek-
14 ness of wisdom. But if ye have bitter envy and party spirit
15 in your heart, glory not against the truth and lie. This
wisdom is not coming down from above, but earthly, un-
16 spiritual, demoniacal. For where envy and party spirit
17 is, there is tumult and every bad thing. But the wisdom

from above is first pure, then peaceable, forbearing, easily persuaded, full of mercy and good fruits, without doubting, without hypocrisy. And the fruit of righteousness is sown 18
in peace by them that do peace.

CH.

IV.

WHENCE come wars and whence fightings among you? come they not hence, out of your pleasures that war in your members? Ye lust, and have not: ye kill and envy, 2 and cannot obtain: ye fight and war. And ye have not, because ye ask not; ye ask and receive not, because ye 3 ask amiss, that ye may spend it in your pleasures, ye adul- 4 teresses. Know ye not that the friendship of the world is enmity to God? whosoever therefore wishes to be a friend of the world sets himself an enemy of God. Do ye think 5 that the scripture speaks in vain? The spirit that he made to dwell in us longs enviously, but he gives greater 6 grace. Wherefore it is said, *God resists the proud, but gives grace unto the humble.* Subject yourselves therefore to 7 God; but resist the devil, and he will flee from you; draw near to God, and he will draw near to you. Cleanse 8 hands, ye sinners; and make hearts chaste, ye double minded. Be afflicted and mourn, weep: let your laughter 9 be turned into mourning, and your joy into heaviness. Be 10 humbled before the Lord, and he will exalt you.

Speak not against one another, brethren. He that 11 speaks against a brother or judges his brother, speaks against law and judges law: but if thou judgest law, thou art not a doer of law but a judge. One is the lawgiver 12 and judge, who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, To-day or to-morrow we will go 13 into such a city, and will spend there a year, and will traffic and get gain, ye that know not what will be on 14 the morrow; for what is your life? For ye are a vapour, that appears for a little, and then disappears: instead 15 of your saying, If the Lord will and we live, we shall also do this, or that. But now ye glory in your vain glory: all 16 such glorying is evil. Therefore to him that knows to do 17 good and does it not, to him it is sin.

CH. V. Go to now, ye rich, weep, howling for your miseries that
2 are coming upon you. Your riches are corrupted, and
3 your garments have become moth-eaten, your gold and
your silver is rusted, and the rust of them will be for a
witness against you, and will eat your flesh as fire. Ye
4 treasured up in the last days. Behold, the hire of the
labourers who mowed your fields, which has been kept
back, cries from you: and the shouts of them that reaped
5 have entered into the ears of the Lord of Sabaoth. Ye
lived in luxury on the earth, and were wanton; ye nourished
6 your hearts in a day of slaughter. Ye condemned, ye
killed the just one; he does not resist you.

7 Be longsuffering therefore, brethren, unto the coming
of the Lord. Behold, the husbandman waits for the
precious fruit of the earth, being long suffering over it,
8 till it receive the early and latter rain; be ye also long-
suffering, establish your hearts, for the coming of the Lord
9 is nigh. Murmur not one against another, brethren, that
ye be not judged: behold, the judge stands before the doors.
10 Take, brethren, as an example of affliction and of long-
suffering the prophets that spake in the name of the
11 Lord. Behold, we count them blessed that endured; ye
heard of the patience of Job, and saw the end of the
Lord, that the Lord is very compassionate and merciful.

12 But above all things, my brethren, swear not, neither by
the heaven, nor by the earth, nor by any other oath: but
let your yea be yea, and your nay, nay, that ye fall not
under judgment.

13 Is any among you afflicted? let him pray. Is any of
14 good cheer? let him sing praise. Is any sick among you?
let him call for the elders of the church, and let them pray
over him, when they have anointed him with oil in the
15 name of the Lord. And the prayer of faith will save the
weary one, and the Lord will raise him up; and if he have
16 done sins, it will be forgiven him. Confess therefore
your sins one to another, and pray one for another, that
ye may be cured; the supplication of a righteous man
17 is of much force when it is working. Elijah was a man

of like passions with us, and he prayed with prayer that it might not rain, and it rained not on the earth for three years and six months; and he prayed again, and the 18 heaven gave rain, and the earth brought forth its fruit.

My brethren, if any one among you have erred from the 19 truth and one have converted him, let him know that he 20 who converted a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

OF PETER FIRST.

PETER, an apostle of Jesus Christ, to the elect sojourners CH. 1.
of the dispersion in Pontus, Galatia, Cappadocia, Asia
and Bithynia, according to the foreknowledge of God the 2
Father, in sanctification of the Spirit, unto obedience and
sprinkling of the blood of Jesus Christ. Grace unto you
and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus 3
Christ, who according to his abundant mercy begat us
again unto a living hope through the resurrection of Jesus
Christ from the dead, to an inheritance incorruptible and 4
undefiled and unfading, kept in heaven for you, who are 5
guarded in God's power through faith unto a salvation
ready to be revealed in the last time. Wherein ye exult, 6
though now for a little, if need be, made sorrowful in
divers temptations; that the proving of your faith, being 7
much more precious than gold that perishes, yet is proved
with fire, may be found unto praise and glory and honour
at the revelation of Jesus Christ; whom having not 8
seen, ye love, in whom, though now ye see him not,
believing, ye exult with joy unspeakable and glorified:
receiving the end of your faith, salvation of souls. Con- 9, 10
cerning which salvation prophets inquired and searched

diligently, they who prophesied of the grace appointed
 11 for you ; searching as to what or what manner of time
 the Spirit of Christ in them was signifying, when testi-
 fying beforehand the sufferings respecting Christ, and the
 12 glories after them ; unto whom it was revealed, that not
 unto themselves, but unto you they were ministering the
 very things which have now been reported unto you by them
 that preached the gospel unto you with the Holy Spirit
 sent from heaven ; into which things angels desire to look.

13 Wherefore gird up the loins of your mind, being sober,
 hope perfectly for the grace that is being brought unto you
 14 at the revelation of Jesus Christ. As children of obedience,
 not conforming yourselves to the lusts which were before
 15 in your ignorance, but according to the holy one that
 16 called you, be yourselves also holy in all conduct, because
 17 it is written, *Ye shall be holy, because I am holy.* And if
 ye call on him as a Father, who without respect of persons
 judges according to every man's work, pass the time of
 18 your sojourning in fear ; knowing that not with corruptible
 things, silver or gold, were ye redeemed from your vain
 19 conduct received by tradition from your fathers, but with
 precious blood, as of a lamb without blemish and without
 20 spot, the blood of Christ, foreknown before the foundation
 of the world, but manifested at the last of the times for
 21 you, who are through him believers in God that raised him
 from the dead, and gave him glory ; so that your faith and
 hope are in God.

22 Seeing ye have purified your souls in the obedience
 of the truth unto unfeigned brotherly love, love one an-
 23 other from the heart earnestly ; having been born again,
 not of corruptible seed but of incorruptible, through the
 24 word of God, which lives and abides. Because *All flesh*
is as grass, and all the glory of it as a flower of grass ; the
 25 *grass withered, and the flower fell away : but the word of*
the Lord abides for ever. And this is the word which was
 preached unto you.

CH. II. WHEREFORE putting off all viciousness, and all guile,
 2 and hypocrisies, and envies, and all evil speakings, as

newborn babes, long for the reasonable guileless milk, that ye may grow thereby unto salvation, if ye tasted that the Lord is good. To whom drawing near, a living stone, rejected indeed by men, but elect with God, had in honour, be ye also yourselves as living stones built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, *Behold, I lay in Sion a chief corner stone, elect, had in honour; and he that believes on him shall not be put to shame.* Unto you therefore who believe is the honour: but unto them who do not believe, *The stone which the builders rejected, the same was made the head of the corner, and a stone of stumbling, and a rock of offence,* to them who stumble inasmuch as they believe not the word; whereunto also they were appointed. But ye are an elect generation, a royal priesthood, an holy nation, a people for a possession; that ye should shew forth the virtues of him who called you out of darkness into his marvellous light: who in time past were no people, but are now a people of God; who had not found mercy, but now did find mercy.

Beloved, I exhort you as foreigners and sojourners to abstain from the carnal lusts which war against the soul; having your conduct good among the Gentiles, that wherein they speak against you as evildoers, they may in consequence of the good works, contemplating them, glorify God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and praise to welldoers; for so is the will of God, that with well doing ye put to silence the ignorance of the foolish men: as free, and not having the freedom as a cloke of viciousness, but as servants of God. Honour all, love the brotherhood, fear God, honour the king. Ye servants, be subject to your masters in all fear; not only to the good and forbearing, but also to the perverse. For this is thankworthy, if one for conscience toward God endures sorrows, suffering unjustly. For what glory is it, if, sinning 20

and buffeted, ye shall endure? but if doing well and suffering, ye shall endure, this is thankworthy with God. For hereunto ye were called; because Christ also suffered for you, leaving you a pattern, that ye should follow his steps; *who did no sin, neither was guile found in his mouth; who, when reviled, reviled not again, when suffering, threatened not, but delivered himself up to him that judges righteously; who himself bare our sins in his own body on the tree, that we, who renounced sins, should live unto righteousness, by whose stripes ye were healed.* For ye were going astray as sheep, but are now returned unto the Shepherd and Bishop of your souls.

CH. III. IN like manner, ye wives, be subject to your own husbands; that, even if any believe not the word, they may without the word be won by the conduct of the wives; having contemplated your chaste conduct in fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart, in the incorruptibleness of the meek and quiet spirit, which is before God of great price. For so formerly did the holy women also, who hoped in God, adorn themselves, being subject unto their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye became, doing well, and not fearing any sudden alarm. Ye husbands, in like manner, dwell according to knowledge with the woman as the weaker vessel, giving them honour as being also fellow-heirs of the grace of life, that your prayers be not hindered.

Finally, be ye all of one mind, sympathetic, loving the brethren, tender-hearted, humble-minded, not rendering evil for evil, or reviling for reviling, but contrariwise blessing; because ye were thereunto called, that ye should inherit a blessing. *For he that desires to love life and see good days, let him refrain his tongue from evil and lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it, for the eyes of the Lord are upon the righteous, and his ears are unto their supplication; but the face of the Lord is upon them that do evil.*

And who is he that will harm you, if ye become zealous 13
of the good? But if ye even suffer for righteousness' sake, 14
blessed are ye. And *Be not afraid of their fear neither*
be troubled, but sanctify the Lord Christ in your hearts; 15
ready always for a defence to every one that asks you an
account of the hope that is in you, but with meekness
and fear, having a good conscience, that, wherein ye are 16
spoken against, they may be ashamed that falsely accuse
your good conduct in Christ. For it is better, if the will 17
of God be so, that ye suffer for well doing than for evil
doing. Because Christ also died for sins once, a righteous 18
one for unrighteous ones, that he might bring us to God,
being put to death in the flesh, but quickened in the
spirit, in which also he went and preached unto the 19
spirits in prison, which were once disobedient when the 20
longsuffering of God was waiting in the days of Noah
while the ark was preparing, wherein few, that is, eight
souls were saved by water. Which also in antitype, bap- 21
tism, now also saves you (not a putting off of the filth of
the flesh, but an inquiry of a good conscience after God)
by the resurrection of Jesus Christ, who is at the right 22
hand of God, having gone into heaven; angels and author-
ities and powers being made subject unto him.

CH.
IV.

FORASMUCH then as Christ suffered in the flesh, arm
yourselves also with the same mind, because he that
suffered in the flesh has ceased from sin; that he no 2
longer should live the rest of his time in the flesh to the
lusts of men but to the will of God. For the time past 3
suffices to have wrought out the wish of the Gentiles,
walking, as ye have done, in lasciviousness, lusts, excess
of wine, revellings, banquetings, and unlawful idolatries;
wherein they think it strange that ye run not with them 4
to the same excess of riot, blaspheming; who shall render 5
account to him that is ready to judge quick and dead.
For to this end was the gospel preached to dead men also, 6
that they might be judged according to men in the flesh,
but live according to God in the spirit.

But the end of all things is at hand. Be ye therefore 7

8 of sound mind, and be sober unto prayers, above all things having your love toward one another earnest, for
 9 *love covers a multitude of sins*, hospitable one to another
 10 without murmuring, each man as he received a gift, ministering the same one to another, as good stewards of
 11 the manifold grace of God; if any speaks, as oracles of God, if any ministers, as out of strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom be the glory and the might for ever and ever. Amen.

12 Beloved, think not strange at the fiery test among you which is taking place to try you, as if a strange thing
 13 were happening unto you, but according as ye are partakers of Christ's sufferings rejoice; that ye also at the
 14 revelation of his glory may rejoice exultingly. If ye are reproached in Christ's name, blessed are ye, because the
 15 spirit of glory and that of God rests upon you. For let none of you suffer as a murderer, or a thief, or an evil-
 16 doer, or as an overseer of other men's matters, but if as a Christian, let him not be ashamed; but let him
 17 glorify God in this name. Because the time is that judgment should begin at the house of God: and if it first begin at us, what shall the end be of them that believe not the
 18 gospel of God? And if the righteous man is scarcely saved, the ungodly and the sinner, where shall he appear?
 19 Wherefore also let them that suffer according to the will of God commit to a faithful Creator the keeping of their souls in well doing.

CH. V. THE elders therefore who are among you I exhort, the fellow-elder and witness of the sufferings of Christ, the partaker also of the glory about to be revealed: shepherd the flock of God among you, not by constraint, but willingly, according to God; not for filthy gain, but of a ready
 3 mind; neither as lording it over your portions, but becoming types of the flock; and when the chief shepherd is manifested, ye shall receive the unfading crown of glory.
 5 In like manner, ye younger, subject yourselves unto the elder, yea, all of you put on humility one to another;

because *God resists the proud, but gives grace to the humble.*
 Humble yourselves therefore under the mighty hand of 6
 God, that he may exalt you in season; having cast all 7
 your anxiety upon him, because he cares for you.

Be sober, be watchful. Your adversary the devil, as 8
 a roaring lion, walks about, seeking whom to devour:
 whom resist stedfast in the faith, knowing that the same 9
 sufferings are accomplished in your brotherhood that are
 in the world. But the God of all grace, who called you 10
 into his everlasting glory in Christ, after ye have suffered
 a little, will himself complete, stablish, strengthen, ground
 you. To him be the might for ever and ever. Amen. 11

By Silvanus, the faithful brother, as I reckon, I write 12
 in few words, exhorting and testifying that this is the
 true grace of God wherein ye may stand. She that is 13
 at Babylon, elected together with you, salutes you, and
 so does Mark my son. Salute one another with a kiss 14
 of love.

Peace to you all that are in Christ.

OF PETER SECOND.

SYMEON PETER, a servant and an apostle of Jesus CH. I.
 Christ, to them that obtained like precious faith with us
 in the righteousness of our God and Saviour Jesus Christ.
 Grace and peace be multiplied unto you in the full know- 2
 ledge of God, and of Jesus our Lord.

Inasmuch as his divine power has given unto us all 3
 things that pertain unto life and godliness, through the
 full knowledge of him that called us by his own glory and
 virtue; through which he hath given unto us the precious 4
 and greatest promises, that through these ye may become
 partakers of a divine nature, having escaped from the

5 corruption that is in the world in lust. And for this
very reason, exhibiting therewith all diligence, supply in
6 your faith virtue; and in the virtue knowledge; and in the
knowledge temperance; and in the temperance patience;
7 and in the patience godliness; and in the godliness
brotherly kindness; and in the brotherly kindness love.
8 For these things being with you and abounding, render
you neither idle nor unfruitful in attaining to the full
9 knowledge of our Lord Jesus Christ. For he that lacks
these things is blind, shortsighted, having forgotten the
10 purification of his former sins. Wherefore the rather,
brethren, be anxious to make your calling and election
stedfast: for if ye do these things, ye shall never stumble.
11 For so the entrance will be richly supplied unto you into the
everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I will take care to put you always in remem-
brance of these things, though ye know them, and be
13 established in the truth which is present with you. But
I think it right, as long as I am in this tabernacle, to stir
14 you up by putting you in remembrance; knowing that
shortly I must put off my tabernacle, even as our Lord
15 Jesus Christ signified to me. But I will also be anxious
that ye may be always able after my decease to have these
16 things in remembrance. For we did not follow out cun-
ningly devised fables, when we made known unto you the
power and coming of our Lord Jesus Christ, but having
17 been eyewitnesses of his majesty. For he received from
God the Father honour and glory, when there was brought
such a voice to him by the excellent glory, *This is my*
18 *beloved Son, in whom I am well pleased.* And this voice
we heard, brought from heaven, when we were with him
19 in the holy mount. And the prophetic word we have is
more stedfast; whereunto ye do well that ye take heed as
unto a lamp shining in a dark place, until the day dawn,
20 and the day-star arise in your hearts; knowing this first,
that no prophecy of scripture is of private interpretation.
21 For prophecy was never brought by man's will; but carried
along by the Holy Spirit, men spake from God.

BUT there were false prophets also among the people, as there will be false teachers also among you, who shall bring in secretly sects of destruction, even denying the Master that bought them, bringing upon themselves swift destruction; and many shall follow out their lasciviousness, by reason of whom the way of truth shall be blasphemed; and in covetousness shall they with feigned words make merchandise of you: for whom the judgment now of a long time is not idle, and their destruction slumbers not. For if God spared not angels that sinned, but having consigned them to tartarus in chains of darkness delivered them up, being kept unto judgment; and spared not an old world, but guarded Noah the eighth person, a preacher of righteousness, bringing in a flood upon a world of ungodly men; and turning the cities of Sodom and Gomorrha into ashes condemned them to overthrow, having made them an example to those about to be ungodly; and delivered righteous Lot, wearied out with the conduct of the lawless in lasciviousness; (for the righteous man dwelling among them, in seeing and hearing, tormented his righteous soul from day to day with their unlawful works;) the Lord knows how to deliver the godly out of temptations, but to keep the unjust unto a day of judgment, being punished, and chiefly them that go after flesh in the lust of defilement, and despise lordship. Presumptuous, self-willed, they tremble not in blaspheming dignities, whereas angels, though greater in strength and power, bring not a blasphemous judgment against them before the Lord: but these, as irrational animals, born with natures to be taken and destroyed, blaspheming in things they know not, shall even be destroyed in their corruption, about to receive a reward of unrighteousness, they that think as pleasure the delicate living which is for a day; spots and blemishes, revelling in their own deceits while they feast with you; having eyes full of the adulteress and not ceasing from sin; enticing unstable souls; having an heart exercised in covetousness; children of a curse; forsaking the right way, they went astray, having followed out

CH.
II.

the way of Balaam the son of Bosor, who loved a reward
 16 of unrighteousness, but had a rebuke for his own iniquity ;
 the voiceless ass speaking with man's voice forbad the mad-
 17 ness of the prophet. These are fountains without water, and
 mists driven by a whirlwind, for whom the blackness of
 18 darkness has been kept. For by uttering great swelling
 words of vanity, they entice in lusts of the flesh, by lasciviousness,
 those that are slightly escaping, who are living
 19 in error, promising them liberty, while they themselves are
 servants of corruption : for by whom one has been overcome,
 20 by the same has he been brought into bondage. For
 if having escaped from the pollutions of the world in the
 full knowledge of the Lord and Saviour Jesus Christ, but
 having been again entangled therein, they are overcome,
 21 their last state is become worse than the first. For it
 had been better for them not to have known fully the way
 of righteousness, than, after they knew it fully, to turn
 back from the holy commandment delivered unto them.
 22 It is happened unto them according to the true proverb,
*A dog returned to its own vomit; and, A sow that was washed
 to wallowing in the mire.*

CH. III. THIS second epistle, beloved, I now write unto you ; in
 both which I stir up your sincere mind by way of remem-
 2 brance ; that ye may remember the words spoken before
 by the holy prophets, and the commandment of the Lord
 3 and Saviour announced by your apostles : knowing this
 first, that there shall come in the last days scoffers in
 4 scoffing walking after their own lusts and saying, Where
 is the promise of his coming ? for since the fathers fell
 asleep, all things continue thus from the beginning of
 5 creation. For from them who desire this it is hidden,
 that by the word of God heavens were of old, and an earth
 6 formed out of water and by means of water ; whereby
 the world that then was, being overflowed with water,
 7 perished : but the heavens which are now, and the earth,
 by the same word have been treasured up, kept for fire
 unto a day of judgment and destruction of the ungodly
 8 men. But let not this one thing be hidden from you, be-

loved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord delays not 9 the promise, as some think of delay, but is longsuffering because of you, not wishing that any should perish, but that all should attain to repentance.

But the day of the Lord will come as a thief; in which 10 the heavens shall pass with a rushing noise, and the elements shall be burnt and dissolved, the earth also and the works therein shall be burned up. Seeing then that 11 all these things are dissolving, what manner of men ought ye to be in holy conduct and godliness, looking for and 12 hastening the coming of the day of God, because of which the heavens being on fire shall be dissolved, and the elements shall be burnt and melt? But according to his 13 promises we look for new heavens and a new earth, wherein dwells righteousness.

Wherefore, beloved, seeing that ye look for these things, 14 be anxious that ye may be found by him without spot and blameless, in peace; and think the longsuffering of 15 our Lord salvation; even as also our beloved brother Paul, according to the wisdom given unto him, wrote unto you; as also in all his epistles, speaking in them of these 16 things; in which epistles are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know before, keep 17 yourselves, lest having been led away along with the error of the lawless, ye fall from your own stedfastness; but 18 grow in grace and the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever.

OF JOHN FIRST.

CH. I. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon, and our hands handled, concerning the Word of life; and the life was manifested, and we have seen, and bear witness, and declare unto you the life everlasting, which was with the Father and was manifested unto us; that which we have seen and heard declare we unto you also, that ye also may have fellowship with us. And our fellowship is with the Father, and with his Son Jesus Christ. And these things we write that our joy may be fulfilled.

5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from every sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous in order to forgive us our sins and to cleanse us from every unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

CH. II. My little children, these things I write unto you, that ye sin not. And if any one sin, we have an advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins, yet not for ours only, but also for the whole world. And hereby we know that we have known him, if we keep his commandments. He that says, I have known him, and keeps not his commandments,

is a liar, and the truth is not in him; but whoso keeps 5
his word, in him truly has the love of God been per-
fected. Hereby we know that we are in him. He that 6
says he abides in him ought himself also so to walk even
as he walked.

Beloved, I write no new commandment unto you, but 7
an old commandment which ye had from the beginning;
the old commandment is the word which ye heard. Again, 8
a new commandment I write unto you, which thing is true
in him and in you, because the darkness is passing, and the
true light is now shining. He that says he is in the light, 9
and hates his brother, is in the darkness even until now.
He that loves his brother abides in the light, and there is 10
no cause of offence in him; but he that hates his brother is 11
in the darkness, and walks in the darkness, and knows not
whither he goes, because the darkness blinded his eyes.

I write unto-you, little children, because your sins are 12
forgiven you for his name's sake. I write unto you, fathers, 13
because ye know him that is from the beginning. I write
unto you, young men, because ye have overcome the evil
one. I have written unto you, little children, because ye
know the Father. I have written unto you, fathers, because 14
ye know him that is from the beginning. I have written
unto you, young men, because ye are mighty, and the
word of God abides in you, and ye have overcome the
evil one. Love not the world, neither the things in the 15
world. If any one love the world, the love of the Father
is not in him, because every thing that is in the world, 16
the lust of the flesh, and the lust of the eyes, and the
vainglory of life, is not of the Father, but is of the world.
And the world is passing and the lust thereof: but he 17
that does the will of God abides for ever.

Little children, it is the last hour; and even as ye 18
heard that antichrist comes, even now many antichrists
exist; whence we know that it is the last hour. They went 19
out from us, but they were not of us; for if they had been
of us, they would have abode with us: but they went
out, that they might be manifested that they are not all

20 of us. And ye have an unction from the Holy One, and
21 all know it. I have not written unto you because ye know
not the truth, but because ye know it, and because no lie
22 is of the truth. Who is the liar but he that denies that
Jesus is the Christ? This is the antichrist, he that denies
23 the Father and the Son. Every one that denies the Son,
neither has he the Father: he that confesses the Son
24 has the Father also. As for you, let that abide in you
which ye heard from the beginning. If that which ye
heard from the beginning abide in you, ye also shall abide
25 in the Son and in the Father. And this is the promise
which he himself promised us, the life everlasting.

26 These things I have written unto you concerning them
27 that deceive you. And as for you, the anointing which
ye received from him abides in you, and ye need not that
any one teach you, but as his anointing teaches you con-
cerning all things, and is true and is no lie, and even as
it taught you, abide in him.

28 And now, little children, abide in him; that if he be
manifested, we may have openness, and not be ashamed
29 before him at his coming. If ye know that he is righteous,
know that every one also that does righteousness has been
begotten of him.

CH. III. BEHOLD, what manner of love the Father has given to
us, that we should be called children of God, and we are
so. For this cause the world knows us not because it
knew him not.

2 Beloved, now are we children of God, and it was never
yet manifested what we shall be. We know that if it be
manifested, we shall be like him, because we shall see him
3 even as he is. And every one that has this hope on him
4 purifies himself, even as he is pure. Every one that
does sin does also transgression; and sin is transgression.
5 And ye know that he was manifested that he might take
6 away our sins; and in him is no sin. Every one that
abides in him sins not: every one that sins has not seen
him neither known him.

7 Little children, let no one deceive you. He that does

righteousness is righteous, even as he is righteous; he 8
that does sin is of the devil, because the devil sins from
the beginning. For this purpose the Son of God was
manifested, that he might destroy the works of the devil.
Every one that has been begotten of God does not sin, 9
because his seed abides in him: and he cannot sin,
because he has been begotten of God. Hereby the children 10
of God are manifest, and the children of the devil: every
one that does not righteousness is not of God, and he that
loves not his brother. Because this is the message which 11
ye heard from the beginning, that we should love one
another; not as Cain was of the evil one and slew his 12
brother; and wherefore slew he him? Because his own
works were evil, and his brother's righteous.

And marvel not, brethren, if the world hates you. 13
We know that we have passed over out of death into life, 14
because we love the brethren; he that loves not abides in
death. Every one that hates his brother is a murderer; 15
and ye know that no murderer has life everlasting abid-
ing in himself. Hereby we know the love, that he laid 16
down his life for us: and we ought to lay down our lives
for the brethren. But whoso has the world's living, and 17
beholds his brother having need and shuts up his heart
from him, how does the love of God abide in him?

Little children, let us not love with word nor with 18
tongue, but in deed and truth. And hereby we shall know 19
that we are of the truth, and shall persuade our hearts
before him; because if our heart condemn us, it is because 20
God is greater than our heart, and knows all things.

Beloved, if our heart condemn us not, we have open- 21
ness toward God, and whatsoever we ask we receive from 22
him, because we keep his commandments, and do the
things that are pleasing in his sight. And this is his 23
commandment, that we should believe the name of his
Son Jesus Christ, and love one another, even as he gave
us commandment. And he that keeps his commandments 24
abides in him, and he in him; and hereby we know that
he abides in us, by the Spirit which he gave us.

CH. IV. BELOVED, believe not every spirit, but prove the spirits whether they are of God, because many false prophets
2 are gone out into the world. Hereby know the Spirit of God: every spirit that confesses Jesus Christ is come in
3 the flesh is of God; and every spirit that confesses not Jesus is not of God: and this is the spirit of antichrist, whereof ye have heard that it comes; and now it is in the world already.

4 Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the
5 world. They are of the world: therefore they speak of the world and the world hears them. We are of God: he that knows God hears us; whosoever is not of God hears not us. From this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another, because love is of God, and every one that loves has been begotten of God
8 and knows God. He that loves not never knew God, 9 because God is love. Hereby was manifested the love of God toward us, because God has sent his only begotten Son into the world, that we might live through him.
10 Hereby is the love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one
12 another. God no one has ever beheld; if we love one another, God abides in us, and his love is perfected in us.
13 Hereby we know that we abide in him, and he in us, 14 because he has given us of his Spirit. And we have beheld and bear witness that the Father has sent the Son
15 as Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.
16 And we have known and believed the love that God has toward us. God is love; and he that abides in the love abides in God and God abides in him.

17 Hereby has love been perfected with us, that we may have openness in the day of judgment; because even as
18 he is, so are we also in this world. Fear is not in love; but perfect love casts out fear, because fear has torment,

and he that fears has not been perfected in love. Let 19
 us love, because he first loved us. If any one say, I 20
 love God, and hate his brother, he is a liar : for he that
 loves not his brother whom he has seen, cannot love
 God whom he has not seen. And this commandment 21
 we have from him, in order that he who loves God should
 love his brother also.

CH.
 V.

EVERY one that believes that Jesus is the Christ has
 been begotten of God ; and every one that loves him that
 begat loves him also that is begotten of him. Hereby we 2
 know that we love the children of God, when we love God
 and do his commandments. For this is the love of God, 3
 that we keep his commandments ; and his command-
 ments are not grievous, because every thing that has been 4
 begotten of God overcomes the world : and this is the victo-
 ry that overcame the world, even our faith. Who is he 5
 that overcomes the world, but he that believes that Jesus
 is the Son of God ?

This is he that came by water and blood, Jesus Christ ; 6
 not in the water only, but in the water and in the blood ;
 and the Spirit is that which bears witness, because the
 Spirit is the truth. Because they that bear witness are 8
 three, the spirit, and the water, and the blood ; and the
 three agree in one. If we receive the witness of men, the 9
 witness of God is greater, because the witness of God is
 this, that he has borne witness concerning his Son. He 10
 that believes in the Son of God has the witness in him :
 he that believes not God has made him a liar, because he
 has not believed in the witness that God has witnessed
 concerning his Son. And this is the witness, that God 11
 gave to us life everlasting, and this life is in his Son. He 12
 that has the Son has the life ; he that has not the Son of
 God has not the life.

These things I have written unto you that ye may 13
 know that ye have life everlasting, unto you that believe
 in the name of the Son of God. And this is the openness 14
 that we have toward him, that if we ask any thing accord-
 ing to his will he hears us. And if we know that he 15

hears us whatsoever we ask, we know that we have the
 16 petitions that we have asked from him. If any one see
 his brother sinning a sin not unto death, he shall ask, and
 he shall give him life, for them that sin not unto death.
 There is a sin unto death : I do not say that he should
 17 make request concerning it. All unrighteousness is sin ;
 and there is a sin not unto death.

18 We know that every one who has been begotten of
 God sins not ; but he that was begotten of God keeps
 19 himself, and the evil one touches him not. We know
 that we are of God, and the whole world lies in the evil
 20 one. And we know that the Son of God is come, and has
 given us a mind, that we may know him the true one ;
 and we are in the true one, in his Son Jesus Christ : this
 is the true God and life everlasting.

21 Little children, keep yourselves from the idols.

OF JOHN SECOND.

1 THE elder unto the elect Kyria and her children, whom
 I love in truth ; and not I only, but also all they that
 2 have known the truth ; for the truth's sake which abides
 3 in us, and will be with us for ever. There shall be with
 us grace, mercy, peace, from God the Father and from
 Jesus Christ the Son of the Father, in truth and love..

4 I rejoiced greatly that I have found of thy children
 walking in truth, as we received a commandment from the
 5 Father. And now I ask thee, Kyria, not as writing a new
 commandment unto thee, but that which we had from the
 6 beginning, that we love one another. And this is the love,
 that we walk after his commandments ; this is the com-
 mandment, that even as ye heard from the beginning, ye
 7 should walk in it. Because many deceivers went out into

the world, they who confess not Jesus Christ coming in the flesh; this is the deceiver and the antichrist. Look to 8 yourselves, that ye lose not those things which ye wrought, but that ye receive full reward. Every one that goes 9 before, and abides not in the teaching of Christ, has not God; he that abides in the teaching, the same has both the Father and the Son. If any one comes unto you, 10 and brings not this teaching, receive him not into a house, neither bid him good speed: for he that bids him good 11 speed is partaker of his evil works.

Having many things to write unto you, I wished not to 12 do so with paper and ink; but I hope to be with you and speak face to face, that our joy may be filled. The children 13 of thy elect sister salute thee.

OF JOHN THIRD.

THE elder unto Gaius, the beloved, whom I love in 1 truth.

Beloved, I pray that thou mayest prosper concerning 2 all things, and be in health, even as thy soul prospers. I 3 rejoiced exceedingly, when the brethren came and bare witness to thy truth, even as thou walkest in truth. I have 4 no greater joy than these, that I hear of my children walking in the truth.

Beloved, thou doest faithfully whatsoever thou workedst 5 to the brethren, who are besides strangers; who bare 6 witness to thy love before the church; whom if thou wilt send forward on their journey worthily of God, thou wilt do well. Because for the name's sake they went forth taking 7 nothing from the Gentiles. We therefore ought to sup- 8 port such, that we may become fellow-workers for the truth. I wrote somewhat unto the church: but Diotrephes, who 9

loves to have the pre-eminence among them, accepts us not.
 10 Wherefore, if I come, I will put him in remembrance of his works which he does, prating against us with evil speeches; and not content therewith, neither does he himself accept the brethren, and hinders them that would, and casts them out of the church.

11 Beloved, imitate not the evil, but the good. He that does good is of God: he that does evil has not seen
 12 God. Demetrius has good witness from all, and from the truth itself: yea and we also bear witness, and thou knowest that our witness is true.

13 I had many things to write unto thee, but I desire
 14 not with ink and pen to write unto thee; but hope immediately to see thee, and we shall speak face to face. Peace be to thee. The friends salute thee. Salute the friends by name.

OF JUDE.

1 JUDE, a servant of Jesus Christ, and brother of James, to the called, beloved in God the Father and kept for Jesus
 2 Christ. Mercy unto you and peace and love be multiplied.

3 Beloved, while using all diligence to write unto you of our common salvation, I found it necessary to write unto you, exhorting you that ye should earnestly strive for the
 4 faith once delivered up unto the saints. For there crept in unawares certain men, they that have been of old written beforehand for this judgment, ungodly, turning the grace of our God into lasciviousness, and denying the only Master, and our Lord Jesus Christ.

5 But I wish to put you in remembrance, you who know all things once, that the Lord, having saved a people

out of the land of Egypt, destroyed the second time them
that believed not ; and angels who kept not their dignity, 6
but left their own habitation, he has kept in perpetual
chains under darkness unto the judgment of the great day ;
how Sodom and Gomorrha, and the cities about them, who 7
whored it out in a manner like to these and went away
after strange flesh, are set forth for an example, suffering
the justice of everlasting fire. Yet likewise these dreamers 8
also defile the flesh, and reject lordship, and blaspheme
glories. But Michael the archangel, when contending with 9
the devil he disputed about the body of Moses, durst not
bring against him a judgment of blasphemy, but said, The
Lord rebuke thee. But these blaspheme whatever things 10
they know not ; but whatever things they understand
naturally as the irrational animals, in these they corrupt
themselves. Woe unto them ! for they went in the way of 11
Cain, and ran greedily after the error of Balaam for hire,
and perished in the gainsaying of Korah. These are the 12
rocks in your love-feasts, when they feast with you without
fear, feeding themselves ; clouds without water, carried
away by winds ; autumn trees without fruit, twice dead,
plucked up by the roots ; wild waves of the sea, foaming 13
out their own shame ; wandering stars, for whom the black-
ness of darkness for ever has been kept. But Enoch 14
also, seventh from Adam, prophesied of these, saying,
Behold, the Lord came with ten thousands of his saints,
to do judgment against all, and to convict all the ungodly 15
of all their ungodly deeds which they ungodly com-
mitted, and of all the hard speeches which ungodly sinners
spake against him. These are complaining murmurers, 16
going after their own lusts ; and their mouth speaks
great swelling words, admiring persons for the sake of
advantage.

But do ye, beloved, remember the words which were 17
spoken before by the apostles of our Lord Jesus Christ ;
that they told you there will be mockers in the last time, 18
going after their own ungodly lusts. These are they who 19
separate themselves, unspiritual, having not the Spirit. But 20

ye, beloved, building up yourselves on your most holy faith,
 21 praying in the Holy Spirit, keep yourselves in the love
 of God, waiting for the mercy of our Lord Jesus Christ
 22 unto life everlasting. And some convict when they con-
 23 tend ; but others save, snatching them out of fire ; and on
 others have mercy in fear, hating even the garment spotted
 by the flesh.

24 But unto him that is able to keep you from stumbling,
 and to present you blameless before his glory with exulta-
 25 tion, to the only God our Saviour, through Jesus Christ
 our Lord, be glory, majesty, might and power, before all
 time, and now, and to all eternity. Amen.

REVELATION OF JOHN.

CH. I. REVELATION of Jesus Christ, which God gave unto him,
 to shew unto his servants what things must shortly come
 to pass ; and he signified and sent it through his angel
 2 unto his servant John, who bare witness of the word of
 God and the witness of Jesus Christ, whatsoever things
 3 he saw. Blessed is he that reads and they that hear the
 word of the prophecy and keep those things which are
 written therein ; for the time is at hand.

4 John to the seven churches which are in Asia : grace
 unto you, and peace, from him that is and that was
 and that is to come, and from the seven spirits which are
 5 before his throne, and from Jesus Christ, the faithful wit-
 ness, the first begotten of the dead, and the ruler of the
 kings of the earth. Unto him that loves us, and loosed us
 6 from our sins in his own blood, and made us a kingdom,
 priests unto God and his Father ; to him be the glory and
 the might for ever and ever. Amen.

7 Behold, he comes with the clouds, and every eye shall

see him, and they who pierced him, and all the tribes of the earth shall lament because of him. Yea, Amen. I am the Alpha and the Omega, says the Lord God, that is and that was and that is to come, the Almighty.

I John, your brother, and companion in the affliction and kingdom and patience in Jesus, was in the isle that is called Patmos, because of the word of God, and because of the witness of Jesus. I was in spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, What thou seest write in a book and send unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which was speaking with me; and having turned, I saw seven golden candlesticks; and in the midst of the candlesticks one like the Son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle; but his head and hairs were white as wool, white as snow, and his eyes as a flame of fire, and his feet like unto fine brass, as if purified in a furnace, and his voice as a voice of many waters, and having in his right hand seven stars, and out of his mouth a sharp two-edged sword going forth, and his countenance as the sun shines in his power. And when I saw him, I fell at his feet as dead; and he put his right hand upon me, saying, Fear not; I am the first and the last and the living one; and I was dead, and behold, I am living for ever and ever, and have the keys of death and of hades. Write therefore the things which thou sawest, and the things which are, and the things which are about to be after these, the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches; and the seven candlesticks are seven churches.

CH.

Unto the angel of the church in Ephesus write; These things says he that holds the seven stars in his right hand, he that walks in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy

patience, and that thou canst not bear wicked persons :
and didst try them that say they are apostles and are
3 not, and didst find them liars; and thou hast patience, and
didst bear for my name's sake, and hast not been weary.
4 But I have against thee that thou hast left thy first love.
5 Remember therefore whence thou hast fallen, and repent
and do the first works; else I am coming unto thee, and will
remove thy candlestick out of its place, unless thou wilt
6 repent. But this thou hast, that thou hatest the works of
7 the Nicolaitans, which I also hate. He that has an ear,
let him hear what the Spirit says unto the churches; to
him that overcomes I will give to eat of the tree of life,
which is in the paradise of God.

8 And unto the angel of the church in Smyrna write;
These things says the first and the last, who was dead
9 and lived; I know thy affliction and thy poverty, (but
thou art rich,) and the blasphemy of them who say that
they are Jews, and are not but a synagogue of Satan.
10 Fear none of the things which thou art about to suffer.
Behold, the devil is about to cast some of you into prison,
that ye may be tried; and ye will have affliction ten days.
Be thou faithful unto death, and I will give thee the crown
11 of life. He that has an ear, let him hear what the Spirit
says unto the churches; he that overcomes shall not be
hurt by the second death.

12 And to the angel of the church in Pergamus write;
These things says he that has the sharp two-edged sword;
13 I know where thou dwellest; where the throne of Satan is;
and thou holdest my name, and didst not deny the faith of
me in the days of Antipas my martyr, my faithful one,
14 who was slain among you, where Satan dwells. But I
have a few things against thee, that thou hast there them
that hold the doctrine of Balaam, who taught Balak to eat
15 things offered unto idols, and to commit fornication. So
hast thou also them that hold the doctrine of the Nico-
16 laitans, in like manner. Repent; else I come unto thee
quickly, and will war against them with the sword of my

mouth. He that has an ear, let him hear what the Spirit 17
says unto the churches: to him that overcomes I will
give of the hidden manna, and will give him a white stone,
and upon the stone a new name written, which none
knows save he that receives it.

And unto the angel of the church in Thyatira write; 18
These things says the Son of God, who has his eyes as a
flame of fire, and his feet are like fine brass; I know 19
thy works, and the love, and the faith, and the ministry,
and the patience; and thy last works more than the
first. But I have against thee, that thou allowest the 20
woman Jezebel, who calls herself a prophetess and
teaches and deceives my servants to commit fornication,
and to eat things offered unto idols. And I gave her time 21
that she might repent; and she desires not to repent of
her fornication. Behold, I cast her into a bed, and them 22
that commit adultery with her into great affliction, unless
they will repent of her works. And I will kill her children 23
with death; and all the churches will know that I am he
who searches reins and hearts; and I will give unto every
one of you according to your works. But unto you I say, 24
unto the rest in Thyatira, as many as have not this teach-
ing, who did not know the depths of Satan, as they say,
I cast not upon you any other burden: but that which ye 25
have, hold till I come. And he that overcomes, and 26
he that keeps my works unto the end, to him will I give
authority over the Gentiles, and he shall rule them with a 27
rod of iron, as the vessels of the potter are broken to
shivers, as I also have received from my Father; and 28
I will give him the morning star. He that has an ear, 29
let him hear what the Spirit says unto the churches. CH.

AND unto the angel of the church in Sardis write; III.
These things says he that has the seven Spirits of God
and the seven stars; I know thy works, that thou hast a
name that thou livest, and art dead. Be watchful, and 2
establish the rest of the things which were about to die.
For I have not found thy works completed before my God.
Remember therefore how thou hast received and heard, 3

and keep and repent. If therefore thou wilt not watch, I will come as a thief, and thou shalt not know what hour I
4 will come upon thee. But thou hast a few names in Sardis which defiled not their garments; and they shall walk with
5 me in white, because they are worthy. He that overcomes thus shall be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name before my Father and before his angels.
6 He that has an ear, let him hear what the Spirit says unto the churches.

7 And to the angel of the church in Philadelphia write; These things says the holy, the true one, he that has the key of David, he that opens and no one shall shut, and
8 shuts and no one shall open; I know thy works: behold, I have given before thee an opened door, which no one can shut; because thou hast a little power, and didst
9 keep my word, and didst not deny my name. Behold, I will give out of the synagogue of Satan, of them who say that they are Jews, and are not but lie; behold, I will make them to come and worship before thy feet, and to know
10 that I loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of the trial, which is about to come upon all the world, to try
11 them that dwell upon the earth. I come quickly: hold that which thou hast, that no one take thy crown. He that overcomes I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of
13 heaven from my God, and mine own new name. He that has an ear, let him hear what the Spirit says unto the churches.

14 And unto the angel of the church in Laodicea write; These things says the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. Would thou wert
15 cold or hot. So because thou art lukewarm, and neither hot nor cold, I am about to spue thee out of my mouth.

Because thou sayest, I am rich, and have become wealthy, 17
 and have need of nothing, and knowest not that thou art
 the wretched one, and pitiable, and poor, and blind, and
 naked : I counsel thee to buy from me gold purified by fire, 18
 that thou mayest be rich ; and white raiment that thou
 mayest be clothed and that the shame of thy nakedness
 may not be manifested ; and eyesalve to anoint thine eyes,
 that thou mayest see. As many as I love, I convict and 19
 chasten : be zealous therefore and repent. Behold, I 20
 stand at the door, and knock : if any one will hear my
 voice and open^e the door, I will both come in to him and
 sup with him, and he with me. He that overcomes I will 21
 give to him to sit with me on my throne, as I also over-
 came, and sat down with my Father on his throne. He 22
 that has an ear, let him hear what the Spirit says unto
 the churches.

CH.

IV.

AFTER these things I saw, and, behold, a door opened in
 the heaven ; and the first voice which I heard as of a trumpet
 talking with me, saying, Come up hither, and I will shew
 thee things which must be after these. Immediately I was 2
 in spirit ; and, behold, a throne was set in the heaven, and
 one sitting on the throne, and he sitting like in appear- 3
 ance to a jasper and a sardine stone, and a rainbow round
 about the throne, like in appearance to an emerald. And 4
 round about the throne four and twenty thrones ; and upon
 the thrones four and twenty elders sitting, clothed in white
 garments, and on their heads crowns of gold. And out of 5
 the thrones come forth lightnings and voices and thunders :
 and there were seven lamps of fire burning before the
 throne, which are the seven Spirits of God ; and before 6
 the throne as if a sea of glass like unto crystal : and in
 the midst of the throne, and round about the throne, four
 animals full of eyes before and behind. And the first 7
 animal was like a lion, and the second animal like a calf,
 and the third animal had the face as of a man, and the
 fourth animal like a flying eagle. And the four ani- 8
 mals had each of them six wings ; round about and within
 they are full of eyes ; and they have no rest day and night,

saying, Holy, holy, holy, is the Lord God the Almighty,
9 that was and that is and that is to come. And when the
animals shall give glory and honour and thanks to him
that sits on the throne, that lives for ever and ever,
10 the four and twenty elders will fall before him sit-
ting on the throne, and will worship him that lives for
ever and ever, and will cast their crowns before the
11 throne, saying, Thou art worthy, our Lord and God, to
receive the glory and the honour and the power ; because
thou didst create all things, and on account of thy will they
were and were created.

CH. V. AND I saw at the right hand of him sitting on the
throne a book written within and on the back, sealed with
2 seven seals. And I saw a strong angel proclaiming with a
loud voice, Who is worthy to open the book, and to loose
3 the seals thereof? And no one in heaven, nor on the
earth, nor under the earth, was able to open the book,
4 neither to look thereon. And I was weeping much, because
no one was found worthy to open the book, neither to look
5 thereon. And one of the elders says unto me, Weep not :
behold, the Lion, who is of the tribe of Juda, the Root of
David, overcame, to open the book and the seven seals
thereof.

6 And I saw in the midst of the throne and of the four
animals and in the midst of the elders, a Lamb standing
as if slain, having seven horns and seven eyes, which are
7 the seven Spirits of God sent into all the earth. And
he came and took it out of the right hand of him sitting
8 upon the throne. And when he took the book, the four
animals and the four and twenty elders fell before the
Lamb, having each a harp and golden vials full of incense,
9 which are the prayers of the saints. And they sing a new
song, saying, Thou art worthy to take the book and to
open the seals thereof, because thou wast slain, and didst
redeem to God by thy blood out of every tribe and tongue
10 and people and nation ; and didst make them a kingdom
and priests unto our God, and they shall reign on the
11 earth. And I saw, and heard as if a voice of many

angels round about the throne and the animals and the elders; and the number of them was myriads of myriads and thousands of thousands, saying with a loud voice, 12
 Worthy is the Lamb that has been slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in 13
 the heaven, and on the earth, and under the earth, and on the sea, and all that are in them I also heard saying, The blessing, and the honour, and the glory, and the might, be unto him sitting upon the throne and unto the Lamb 14
 for ever and ever. And the four animals said, Amen; and the elders fell down and worshipped.

CH.

VI.

AND I saw when the Lamb opened one of the seven seals, and I heard one of the four animals saying, as it were a voice of thunder, Come. And I saw, and lo a 2
 white horse, and he sitting on him having a bow; and a crown was given unto him, and he went forth conquering, and that he might conquer.

And when he opened the second seal, I heard the second 3
 animal saying, Come. And there went forth another horse, 4
 red, and it was given to him sitting thereon to take peace from the earth, and that they should slay one another; and there was given unto him a great sword.

And when he opened the third seal, I heard the third 5
 animal saying, Come. And I saw, and lo a black horse; and he sitting on him having a balance in his hand. 6
 And I heard as it were a voice in the midst of the four animals, saying, A quart of wheat for a denarius, and three quarts of barley for a denarius: and hurt not the oil and the wine.

And when he opened the fourth seal, I heard the voice 7
 of the fourth animal saying, Come. And I saw, and lo 8
 a pale horse; and he sitting thereon his name was death, and hades followed with him; and authority was given unto them over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the beasts of the earth.

And when he opened the fifth seal, I saw under the 9

altar the souls of them that have been slain for the word of
10 God, and for the witness which they had. And they cried
with a loud voice, saying, How long, O Master the holy
and true, dost thou not judge and avenge our blood on
11 them that dwell on the earth? And there was given unto
every one of them a white robe; and it was said unto them
that they should rest yet for a little time, until their fellow-
servants also and their brethren about to be killed as they
were, should have fulfilled their course.

12 And I saw when he opened the sixth seal, and a great
earthquake took place, and the sun became black as sack-
13 cloth of hair, and the whole moon became as blood, and
the stars of the heaven fell unto the earth, as a fig tree
14 casting its unripe figs, shaken by a mighty wind, and
the heaven parted asunder as a book rolled up, and every
15 mountain and island were moved out of their places. And
the kings of the earth, and the great men, and the chief
captains, and the rich, and the strong, and every bond-
man and freeman, hid themselves in the caves and in the
16 rocks of the mountains, and say to the mountains and
to the rocks, Fall on us and hide us from the face of him
that sits on the throne, and from the wrath of the Lamb;
17 for the great day of his wrath is come, and who is able to
stand?

CH. VII. AND after this I saw four angels standing at the four
corners of the earth, holding the four winds of the earth,
that a wind might not blow on the earth, nor on the sea,
2 nor against any tree. And I saw another angel coming up
from the rising of the sun, having a seal of the living
God; and he cried with a loud voice to the four angels, to
3 whom it was given to hurt the earth and the sea, saying,
Hurt not the earth, neither the sea nor the trees, till we
have sealed the servants of our God on their foreheads.
4 And I heard the number of the sealed, an hundred
and forty four thousand sealed out of every tribe of the
5 sons of Israel; out of the tribe of Judah were sealed
twelve thousand, out of the tribe of Reuben twelve thou-
6 sand, out of the tribe of Gad twelve thousand, out of

the tribe of Asher twelve thousand, out of the tribe of Naphtali twelve thousand, out of the tribe of Manasseh twelve thousand, out of the tribe of Simeon twelve thousand, out of the tribe of Levi twelve thousand, out of the tribe of Issachar twelve thousand, out of the tribe of Zebulon twelve thousand, out of the tribe of Joseph twelve thousand, out of the tribe of Benjamin were sealed twelve thousand.

After these things I saw, and, lo, a great multitude, which no one could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands: and they cry with a loud voice, saying, Salvation to our God who sits upon the throne and unto the Lamb. And all the angels stood round about the throne and about the elders and the four animals, and fell down before the throne on their faces, and worshipped God, saying, Amen; The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These who are clothed with the white robes, who are they and whence came they? And I said unto him, My lord, thou knowest. And he said to me, These are they that come out of the great affliction, and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sits on the throne shall tabernacle over them. They shall hunger no more neither thirst any more; neither shall the sun fall on them nor any heat, for the Lamb who is in the midst of the throne will shepherd them, and will lead them to fountains of waters of life, and God will wipe away every tear from their eyes. CH.

AND when he opened the seventh seal, silence took place in the heaven about half an hour. And I saw the seven angels who stand before God; and seven trumpets were given to them. And another angel came and stood over the altar, having a golden censer; and there was VIII.

given unto him much incense, that he should give it to the prayers of all the saints upon the golden altar which
4 is before the throne. And the smoke of the incense went up to the prayers of the saints out of the angel's hand
5 before God. And the angel took the censer, and filled it from the fire of the altar and cast it to the earth : and there took place thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels, they having the seven trumpets
7 prepared themselves to sound. And the first sounded, and there took place hail and fire mingled in blood, and it was cast to the earth : and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the
9 third part of the sea became blood, and the third part of the creatures which were in the sea, those having life, died ; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star out of the heaven, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the
11 waters. And the name of the star is called wormwood. And the third part of the waters became wormwood ; and many of the men died by the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was struck, and the third part of the moon, and the third part of the stars ; that the third part of them might be darkened, and that the day might not appear for the third
13 part of it, and the night in like manner. And I saw, and heard an eagle flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to them who dwell upon the earth by reason of the other voices of the trumpet of the three angels who are about to sound !

CH. IX. AND the fifth angel sounded, and I saw a star fallen out of the heaven unto the earth ; and to him was given the key of
2 the pit of the abyss. And he opened the pit of the abyss ;

and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came 3
forth locusts to the earth; and unto them was given authority, as the scorpions of the earth have authority. And it was 4
said unto them that they should not hurt the grass of the earth, neither any green thing nor any tree, but the men who have not the seal of God upon their foreheads. And to 5
them it was given that they should not kill them, but that they should be tormented five months: and their torment is as a scorpion's torment when it has struck a man. And in those days men will seek death and shall 6
not find it; and will desire to die, and death flees from them. And the likenesses of the locusts were like 7
unto horses prepared for war; and on their heads were as it were crowns like gold, and their faces were as men's faces, and they had hair as the hair of women, and their 8
teeth were as the teeth of lions, and they had breastplates 9
as breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into war. And they have tails like unto scorpions, and stings; and 10
in their tails was their power to hurt men five months. They have over them as king the angel of the abyss, 11
whose name in the Hebrew tongue is Abaddon, and in the Greek tongue he has the name Apollyon. The first woe is 12
past; behold, there come two woes more after these things.

And the sixth angel sounded, and I heard a voice out 13
of the four horns of the golden altar which is before God, saying to the sixth angel who has the trumpet, Loose the 14
four angels that are bound on the great river Euphrates. And the four angels were loosed, which had been prepared 15
for the hour and day and month and year, that they might kill the third part of men. And the number of the 16
armies of the horsemen was two hundred thousand thousand: I heard the number of them. And thus I saw 17
the horses in the vision and those sitting on them, having breastplates red as fire, and hyacinth-coloured, and brimstone-coloured; and the heads of the horses were as lions'

heads ; and out of their mouths proceed fire and smoke
18 and brimstone. By these three plagues was the third part
of men killed, by the fire, and by the smoke, and by the
19 brimstone which proceed out of their mouths. For the
power of the horses is in their mouth and in their tails :
for their tails are like unto serpents, having heads, and
20 with them they hurt. And the rest of the men who
were not killed in these plagues, did not even repent of
the works of their hands, that they should not worship the
demons, and the idols of gold and of silver and of brass
and of stone and of wood, which neither can see nor hear
21 nor walk ; and they did not repent of their murders, nor
of their sorceries, nor of their fornication, nor of their
thefts.

CH. X. AND I saw another strong angel coming down out of
the heaven, clothed with a cloud, and the rainbow upon
his head, and his face as the sun, and his feet as pillars
2 of fire, and having in his hand a little book opened. And
he put his right foot upon the sea, and the left on the
3 earth, and cried with a loud voice, as a lion roars. And
when he cried, the seven thunders uttered their voices.
4 And when the seven thunders spake, I was about to write ;
and I heard a voice out of the heaven saying, Seal the
things which the seven thunders spake, and write them not.
5 And the angel whom I saw standing upon the sea and upon
6 the earth lifted up his right hand towards the heaven, and
sware by him that lives for ever and ever, who created
the heaven and the things therein, and the earth and the
things therein, and the sea and the things therein, that
7 there shall be delay no longer ; but in the days of the voice
of the seventh angel, when he is about to sound, then was
finished the mystery of God, as he declared the glad tidings
8 to his servants the prophets. And the voice which I
heard out of the heaven spake with me again, saying, Go,
take the little book which is opened in the hand of the
angel who stands upon the sea and upon the earth.
9 And I went unto the angel, saying unto him to give me
the little book. And he says unto me, Take and eat it up ;

and it will make thy belly bitter, but will be in thy mouth sweet as honey. And I took the little book out of the angel's hand and ate it up, and it was in my mouth as sweet honey: and when I ate it my belly was made bitter. And they say unto me, 'Thou must prophesy again over peoples and over nations and tongues and many kings.

AND there was given me a reed like unto a rod, saying, Rise and measure the temple of God and the altar and them that worship therein. And the court which is without the temple cast out, and measure it not, for it was given unto the Gentiles; and the holy city will they tread forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks which stand before the Lord of the earth. And if any one desires to hurt them, fire proceeds out of their mouth, and devours their enemies: and if any one will desire to hurt them, he must be so killed. These have authority to shut the heaven, that rain may not moisten the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they may desire. And when they shall have finished their witness, the beast that goes up out of the abyss will make war with them, and will overcome them and kill them. And their carcase is on the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And some out of the peoples and tribes and tongues and nations see their carcase three days and an half, and permit not their carcases to be put into a tomb. And they that dwell upon the earth rejoice over them and make merry, and send gifts one to another, because these two prophets tormented them that dwell on the earth. And after the three days and an half a spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who behold them. And they heard a great voice out of the heaven

CH.
XI.

saying unto them, Come up hither; and they went up into the heaven in the cloud; and their enemies beheld
13 them. And in that hour a great earthquake took place, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand; and the rest became affrighted, and gave glory to the God of the
14 heaven. The second woe is past; behold, the third woe comes quickly.

15 And the seventh angel sounded; and there were loud voices in the heaven, saying, The kingdom of the world is become our Lord's and his Christ's, and he will reign
16 for ever and ever. And the four and twenty elders, who are before God, who sit upon their thrones, fell upon their
17 faces and worshipped God, saying, We give thee thanks. O Lord God Almighty, that art and that wast, and because thou hast taken thy great power and reigned.
18 and the nations were angry, and thy wrath came, and the time of the dead to be judged, and to give the reward unto thy servants the prophets and to the saints and them that fear thy name, to the small and the great; and to destroy
19 them that destroy the earth. And the temple of God that was in the heaven was opened, and the ark of his covenant was seen in his temple; and lightnings, and voices, and thunders, and an earthquake, and great hail took place.

CH. XII. AND a great sign was seen in the heaven, a woman clothed with the sun, and the moon under her feet, and
2 upon her head a crown of twelve stars; and she being with child cries, travailing in birth, and in pain to bring
3 forth. And there was seen another sign in heaven; and behold a great fiery-red dragon, having seven heads and
4 ten horns, and seven diadems upon his heads, and his tail drags the third part of the stars of the heaven, and cast them out into the earth. And the dragon stands before the woman who is about to bring forth, that when she has
5 brought forth he may devour her child. And she brought forth a man child, who is about to rule all the nations with a rod of iron: and her child was caught up to God
6 and to his throne. And the woman fled into the wilder-

ness, where she has a place prepared by God, that they nourish her there a thousand two hundred and threescore days. And there took place war in heaven; Michael and 7 his angels to war with the dragon. And the dragon warred and his angels and prevailed not; not even was their 8 place found any more in the heaven. And the great 9 dragon was cast out, the old serpent, he that is called Devil and Satan, who deceives the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice in the heaven, saying, Now 10 is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren was cast out, he that accuses them before our God day and night. And they overcame him 11 because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death. Therefore be merry, ye heavens and ye that tabernacle 12 in them: woe to the earth and the sea! for the devil is come down unto you, having great passion because he knows that he has a short time.

And when the dragon saw that he was cast out into 13 the earth, he persecuted the woman who brought forth the man child. And to the woman were given the two wings 14 of the great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time, from the face of the serpent. And 15 the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth 16 opened its mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon was angry 17 with the woman, and went away to make war with the rest of her seed who keep the commandments of God and have the witness of Jesus.

AND I stood upon the sand of the sea. And I saw a 18 beast going up out of the sea, having ten horns and seven (XIII. 1) heads, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw 2

was like unto a leopard, and his feet were as the feet of a bear, and his mouth as a mouth of lions: and the dragon gave him his power and his throne and great authority. And I saw one of his heads as slain unto death, and the stroke of his death was healed. And all the earth marvelled after the beast. And they worshipped the dragon because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast, and who is able to war with him? And there was given unto him a mouth, speaking great things and blasphemies; and there was given unto him authority to act forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, those who tabernacle in heaven. And it was given unto him to make war with the saints and to overcome them: and authority was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth will worship him, each one whose name is not written in the book of life of the Lamb slain, from the foundation of the world. If any one has an ear, let him hear. If any one is for captivity, into captivity he goes: if any one will slay with the sword, he must be slain with the sword. Here is the patience and the faith of the saints.

And I saw another beast going up out of the earth; and he had two horns like a lamb, and spake as a dragon. And he exercises all the authority of the first beast before him. And he makes the earth and them that dwell therein to worship the first beast, whose stroke of death was healed. And he does great signs, so that he makes even fire to come down out of the heaven to the earth in the sight of men. And he deceives them that dwell on the earth because of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, to make an image to the beast, which has the stroke of the sword, and lived. And it was given unto him to give spirit unto the image of the beast, that the image of the beast might even speak, and should cause that as many as

would not worship the image of the beast should be killed. And he makes all, the small and the great, and the rich 16 and the poor, and the free and the slaves, that they give them a mark upon their right hand or upon their forehead; that no one should be able to buy or sell, save he 17 that has the mark, the name of the beast or the number of his name. Here is the wisdom. Let him that has 18 understanding calculate the number of the beast: for it is a man's number. And his number is six hundred three-score and six.

CII.
XIV.

AND I saw, and, lo, the Lamb standing on the mount Sion, and with him an hundred forty and four thousand, having his name and his Father's name written on their foreheads. And I heard a voice out of the heaven, as a 2 voice of many waters and as a voice of great thunder; and the voice which I heard was as that of harpers harping with their harps: and they sing a new song before the 3 throne, and before the four animals and the elders: and no one could learn the song save the hundred and forty and four thousand, who have been bought from the earth. These are they who were not defiled with women; for they 4 are virgins. These are they who follow the Lamb whithersoever he goes. These were bought from men, a firstfruit unto God and to the Lamb, and in their mouth was found 5 no lie: for they are blameless.

And I saw another angel flying in the midst of heaven, 6 having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God 7 and give glory to him, for the hour of his judgment is come; and worship him that made the heaven and the earth, and the sea, and fountains of waters. And there 8 followed another second angel, saying, Babylon the great is fallen, is fallen, which has made all the nations drink of the wine of the passion of her fornication. And another 9 third angel followed them, saying with a loud voice, If any one worships the beast and his image, and receives a mark on his forehead or on his hand, the same shall 10

also drink of the wine of the passion of God, which is poured unmixed in the cup of his wrath, and shall be tormented in fire and brimstone before holy angels and
11 before the Lamb. And the smoke of their torment goes up for ever and ever ; and they have no rest day nor night who worship the beast and his image, and whosoever re-
12 ceives the mark of his name. Here is the patience of the saints, who keep the commandments of God and the
13 faith of Jesus. And I heard a voice out of the heaven saying, Write, Blessed are the dead who die in the Lord from henceforth. Yea, says the Spirit, that they may rest from their labours ; for their works follow with them.

14 And I saw, and, lo, a white cloud, and upon the cloud one sitting like the Son of man, having on his head a
15 golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him sitting on the cloud, Put forth thy sickle and reap, for the hour to reap is come ; for the harvest of the
16 earth is withered. And he that sat on the cloud thrust in
17 his sickle on the earth, and the earth was reaped. And another angel came out of the temple which was in heaven,
18 he also having a sharp sickle : and another angel came out from the altar, having authority over the fire, and cried with a loud cry to him having the sharp sickle, saying, Put forth thy sharp sickle, and gather the clusters
19 of the vine of the earth ; for its grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of
20 the passion of God. And the winepress was trodden outside the city, and blood came out of the winepress even unto the bits of the horses, a thousand and six hundred furlongs distant.

CH. XV. AND I saw another sign in the heaven, great and marvellous, seven angels having the seven last plagues ;
2 because in them was finished the passion of God. And I saw as it were a sea of glass mingled with fire ; and the conquerors of the beast, and of his image, and of the number of his name, standing on the sea of glass, having

harps of God. And they sing the song of Moses the 3
servant of God and the song of the Lamb, saying, Great
and marvellous are thy works, Lord God Almighty;
righteous and true are thy ways, thou King of the nations;
who shall not fear, O Lord, and glorify thy name? 4
for thou only art holy; for all the nations shall come and
shall worship before thee, because thy righteous acts were
manifested.

And after these things I saw, and the temple of the 5
tabernacle of the testimony in the heaven was opened; and 6
the seven angels came out of the temple, they that have
the seven plagues, clothed in linen pure, bright, girt
about the breasts with golden girdles. And one of the 7
four animals gave unto the seven angels seven golden vials
full of the passion of God who lives for ever and ever.
And the temple was filled with smoke out of the glory of 8
God and out of his power; and no one was able to enter
into the temple, till the seven plagues of the seven angels
should be finished.

CH.

XVI.

AND I heard a loud voice out of the temple saying
to the seven angels, Go, and pour out the seven vials
of the passion of God into the earth. And the first went 2
away, and poured out his vial into the earth; and there
came a bad and evil sore upon the men that have the
mark of the beast and them that worship his image.

And the second poured out his vial into the sea; and 3
it became blood as of a dead man: and every living soul
died, the things in the sea.

And the third poured out his vial into the rivers and 4
the fountains of the waters; and they became blood. And 5
I heard the angel of the waters saying, Thou art right-
eous, that art and that wast, the holy one, because thou
didst judge these things; because they poured out the blood 6
of saints and prophets, and thou gavest them blood to
drink: they are worthy. And I heard the altar saying, 7
Yea, Lord God Almighty, true and righteous are thy
judgments.

And the fourth poured out his vial upon the sun; and 8

9 it was given unto him to scorch men with fire. And the men were scorched with great heat, and blasphemed the name of God who has the authority over these plagues; and they repented not to give him glory.

10 And the fifth poured out his vial upon the throne of the beast; and his kingdom became darkened, and they gnawed their tongues because of pain, and blasphemed the God of heaven because of their pains and because of their sores, and repented not of their works.

12 And the sixth poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who come from the rising of the sun might be prepared. And I saw three unclean spirits as frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are spirits of demons, doing signs, which go forth unto the kings of the whole world, to gather them together to the war of the great day of God Almighty. Behold, I come as a thief; blessed is he that watches, and keeps his garments, lest he walk naked and they see his shame. And he gathered them together into the place called in Hebrew Harmagedon.

17 And the seventh poured out his vial on the air; and there came forth a loud voice out of the temple, from the throne, saying, It is done. And there took place lightnings and voices and thunders; and a great earthquake took place, such as was not since there was a man upon the earth, such an earthquake, so great. And the great city became three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give unto her the cup of the wine of the passion of his wrath. And every island fled, and mountains were not found. And a great hail as of a talent in weight comes down out of heaven upon men: and the men blasphemed God because of the plague of the hail, for great is the plague thereof exceedingly.

CH. XVII. AND there came one of the seven angels who have the seven vials, and spake with me, saying, Come hither; I

will show unto thee the judgment of the great whore that sits upon the many waters, with whom the kings of the 2 earth committed fornication, and they that dwell upon the earth were made drunk with the wine of her fornication. And he carried me away in spirit into a wilderness. And 3 I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and 4 gilded with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the uncleanness of her fornication, and upon her forehead a 5 name written, Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth. And I saw the woman drunken with the blood of the 6 saints, and with the blood of the witnesses of Jesus; and when I saw her, I marvelled with great marvel. And 7 the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that bears her, which has the seven heads and the ten horns. The beast that thou sawest was and is not, and 8 is about to go up out of the abyss, and goes into destruction: and they that dwell on the earth will marvel, whose name is not written in the book of life from the foundation of the world, when they see the beast that he was and is not and will be present. Here is the 9 mind which has wisdom. The seven heads are seven mountains, on which the woman sits, and are seven 10 kings: the five fell, the one is, the other is not yet come, and when he comes, he must abide for a little. And the beast that was and is not, even he is an eighth, 11 and is of the seven, and goes into destruction. And the 12 ten horns which thou sawest are ten kings, who received no kingdom as yet; but receive authority as kings one hour with the beast. These have one mind, and give 13 their power and authority unto the beast. These will 14 war with the Lamb, and the Lamb will overcome them, because he is Lord of lords and King of kings; and they that are with him, called and chosen and faithful. And 15

he says unto me, The waters which thou sawest, where the whore sits, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest and the beast, these will hate the whore, and will make her desolate and naked, and will eat her flesh, and will burn her with fire. For God put into their hearts to do his mind, and to do one mind, and to give their kingdom unto the beast, until the words of God shall be finished. And the woman whom thou sawest is that great city which has a kingdom over the kings of the earth.

CH. XVIII. AFTER these things I saw another angel coming down out of the heaven, having great authority; and the earth was enlightened with his glory. And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become an habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird, because all the nations have drunk of the wine of the passion of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her luxury. And I heard another voice out of the heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, because her sins reached even unto the heaven, and God remembered her iniquities. Render unto her as she also rendered, and double the double according to her works: in the cup which she mixed, mix for her double: as much as she glorified herself, and lived luxuriously, so much torment and sorrow give her. Because she says in her heart, I sit a queen, and am no widow, and shall see no sorrow, therefore in one day shall her plagues come, death, and sorrow, and famine, and she shall be burned in fire: for strong is the Lord God who judged her. And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and lament over her, when they see the smoke of her burning, standing afar off because of the fear of her torment, saying, Woe, woe, the great city, Babylon the strong city! for in one

hour thy judgment came. And the merchants of the 11
earth weep and mourn over her, because no one buys
their wares any more; wares of gold, and silver, and 12
precious stones, and of pearls, and fine linen, and purple,
and silk, and scarlet, and every article of citron wood, and
every vessel of ivory, and every vessel of most precious
wood, and of brass, and of iron, and of marble, and cinna- 13
mon, and amomum, and odours and ointment, and frank-
incense, and wine, and oil, and fine flour, and wheat, and
cattle, and sheep, and wares of horses and of chariots and
of slaves, and souls of men. And thy fruit of the lust of thy 14
soul departed from thee, and all the fat and the bright
things perished from thee, and men shall find them no
more. The merchants of these things, who waxed rich 15
by her, shall stand afar off for the fear of her torment,
weeping and mourning, saying, Woe, woe, the great city, 16
that was clothed in fine linen and purple and scarlet, and
was gilded with gold, and precious stones, and pearls!
for in one hour so great riches are made desolate. And 17
every governor of a ship, and every one who sails to a place,
and mariners, and as many as work the sea, stood afar off,
and cried when they saw the smoke of her burning, saying, 18
Who is like unto the great city? And they cast dust on 19
their heads, and cried, weeping and mourning, saying,
Woe, woe, the great city, wherein waxed rich all that
have ships in the sea out of her costliness! because in
one hour she is made desolate. Be merry over her, thou 20
heaven, and ye saints and apostles and prophets; because
God judged your judgment upon her.

And a strong angel took up a stone like a great 21
millstone, and cast it into the sea, saying, Thus with
violence shall Babylon the great city be cast down, and
be found no more. And a voice of harpers, and musicians 22
and flute-players and trumpeters, shall be heard no more
in thee; and no craftsman, of whatsoever craft, shall be
found any more in thee; and the sound of a millstone
shall be heard no more in thee; and the light of a lamp 23

shall shine no more in thee ; and a voice of bridegroom and bride shall be heard no more in thee, for thy merchants were the great men of the earth ; for by thy sorcery all
24 the nations were deceived, and in her was found the blood of prophets and saints and of all that have been slain upon the earth.

CH. XIX. AFTER these things I heard as it were a loud voice of a great multitude in the heaven, saying, Hallelujah ; the
2 salvation, and the glory, and the power, are our God's : for true and righteous are his judgments : for he judged the great whore who corrupted the earth with her fornication,
3 and avenged the blood of his servants at her hand. And again they said, Hallelujah ; and her smoke goes up for
4 ever and ever. And the four and twenty elders and the four animals fell down, and worshipped God that sits on
5 the throne, saying, Amen, Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his
6 servants, ye that fear him, the small and the great. And I heard as it were a voice of a great multitude, and as it were a voice of many waters, and as it were a voice of strong thunders, saying, Hallelujah ; for the Lord our
7 God the Almighty reigned. Let us rejoice and exult, and give the glory to him ; for the marriage of the Lamb came,
8 and his wife has prepared herself, and it is given to her that she should be clothed in fine linen, bright, pure. For the
9 fine linen is the righteous acts of the saints. And he says unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb. And he says unto me,
10 These the true sayings are God's. And I fell down before his feet to worship him. And he says unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the witness of Jesus : worship God. For the witness of Jesus is the spirit of prophecy.

11 And I saw the heaven opened, and lo a white horse, and he that sits upon him called Faithful and True, and
12 in righteousness he judges and wars. But his eyes were a flame of fire, and on his head were many diadems ;

having a name written, that no one knows save he himself, and clothed with a garment dipped in blood; and his name is called The Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen, white, pure. And out of his mouth goes forth a sharp sword, that with it he may smite the nations: and he will rule them with a rod of iron, and he treads the winepress of the passion of the wrath of God Almighty. And he has on the garment and on his thigh a name written, King of Kings, and Lord of Lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of strong men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and slaves, and small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sits on the horse, and with his army. And the beast was taken, and with him the false prophet that did the signs before him, with which he deceived them that received the mark of the beast, and them that worship his image: the two were cast alive into the lake of the fire that burns in brimstone. And the rest were slain with the sword of him that sits upon the horse, which came out of his mouth; and all the birds were satiated with their flesh.

CH.

AND I saw an angel coming down out of the heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut, and sealed over him, that he might not deceive the nations any more, till the thousand years be finished: after this he must be loosed a little time.

And I saw thrones, and they sat upon them, and judg-

ment was given unto them; and the souls of them that were beheaded on account of the witness of Jesus and on account of the word of God, and who did not worship the beast neither his image, and did not receive the mark upon the forehead, and upon their hand; and they lived
5 and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years, shall be
6 finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: over such the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him the thousand years.

7 And when the thousand years shall be finished, Satan
8 will be loosed out of his prison, and will go out to deceive the nations which are in the four corners of the earth, the Gog and Magog, to gather them together to the war;
9 the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire
10 came down out of the heaven, and devoured them: and the devil that deceives them was cast into the lake of fire and brimstone, where also the beast and the false prophet are; and they will be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sits on it, from whose face the earth and the heaven fled, and
12 there was found no place for them. And I saw the dead, the great and the small standing before the throne, and books were opened; and another book was opened, which is the book of life: and the dead were judged out of the
13 things written in the books, according to their works. And the sea gave up the dead who were in it, and death and hades gave up the dead who were in them; and they
14 were judged each one according to their works. And death and hades were cast into the lake of fire. This is the
15 second death, the lake of fire. And if any one was not found written in the book of life he was cast into the lake of fire.

AND I saw a new heaven and a new earth : for the first CH. heaven and the first earth passed away, and the sea is no XXI. more. And I saw the holy city, new Jerusalem, coming 2 down from God out of the heaven, prepared as a bride adorned for her husband. And I heard a loud voice out of 3 the throne, saying, Behold, the tabernacle of God is with men, and he will tabernacle with them, and they will be his people, and God himself will be with them, and will 4 wipe away every tear from their eyes, and death shall be no more ; neither mourning nor crying nor pain shall be any more ; for the first things passed away. And he 5 that sits upon the throne said, Behold, I make all things new. And he says, Write, for these words are faithful and true. And he said unto me, They are done. I am the 6 Alpha and the Omega, the beginning and the end. I will give unto him that is athirst out of the fountain of the water of life freely. He that overcomes shall inherit 7 these things ; and I will be to him a God and he shall be to me a son. But the fearful, and unbelieving, and 8 polluted, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burns with fire and brimstone, which is the second death.

And there came one of the seven angels who have the 9 seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in spirit to a 10 mountain great and high, and shewed me the holy city Jerusalem, coming down out of the heaven from God, having the glory of God : her brightness was like unto a 11 stone most precious, as to a jasper stone, clear as crystal ; having a wall great and high, having twelve gates, and at 12 the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. On the east three gates, and on the north three gates, and 13 on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and upon 14

them the twelve names of the twelve apostles of the Lamb.

- 15 And he that talked with me had for a measure a golden reed, that he might measure the city and the gates thereof
16 and the wall thereof. And the city lies foursquare, and the length of it is as much as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height of it are equal.
17 And he measured the wall thereof, an hundred and forty and four cubits, a man's measure, which is, an angel's.
18 And the structure of the wall of it was jasper; and the
19 city pure gold, like unto pure glass. The foundations of the wall of the city were garnished with every precious stone; the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
21 And the twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure
22 gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty is the temple thereof,
23 and so is the Lamb. And the city has no need of the sun, neither of the moon, to shine on it: for the glory of God
24 lightened it, and the Lamb is the lamp thereof. And the nations will walk by means of its light, and the
25 kings of the earth bring their glory into it, and the gates of it shall not be shut by day, for there shall be no night
26 there. And they will bring the glory and the honour of
27 the nations into it. And there shall in no wise enter into it any thing common, neither he that does abomination and lying: only they who are written in the Lamb's book of life.

CH. XXII. AND he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the
2 Lamb. In the midst of the street of it, and on either side of the river, a tree of life, bearing twelve fruits, rendering its fruit every month; and the leaves of the tree are for the

healing of the nations. And there shall be no more curse. 3
And the throne of God and of the Lamb shall be in it;
and his servants will serve him. And they will see his 4
face, and his name will be on their foreheads. And there 5
will be no more night; and they need not light of lamp
and light of sun; because the Lord God will enlighten
upon them, and they shall reign for ever and ever. And 6
he said unto me, These sayings are faithful and true; and
the Lord God of the spirits of the prophets sent his angel
to shew unto his servants what things must quickly come
to pass. And behold, I come quickly. Blessed is he that 7
keeps the sayings of the prophecy of this book.

And I John am he that sees and hears these things; 8
and when I heard and saw, I fell down to worship before
the feet of the angel who shews me these things. And he 9
says unto me, See thou do it not: I am thy fellow-servant,
and of thy brethren the prophets, and of them that keep
the sayings of this book: worship God. And he says 10
unto me, Seal not the sayings of the prophecy of this
book; for the time is at hand. He that is unjust, let him 11
be unjust still: and he that is filthy, let him be filthy still:
and he that is righteous, let him do righteousness still:
and he that is holy, let him be sanctified still.

Behold, I come quickly, and my reward is with me, 12
to render every one as his work is. I am the Alpha and 13
the Omega, the first and the last, the beginning and the
end. Blessed are they that wash their robes, that they 14
may have authority over the tree of life, and may enter in
through the gates into the city. Without are the dogs, 15
and the sorcerers, and the fornicators, and the murderers,
and the idolaters, and every one that does and loves lying.
I Jesus sent mine angel to testify unto you these things for 16
the churches. I am the root and the offspring of David,
the bright, the morning star. And the Spirit and the bride 17
say, Come. And let him that hears say, Come. And
let him that is athirst come, whosoever will, let him take
the water of life freely.

- 18 I witness unto every one that hears the words of the
prophecy of this book. If any one shall add unto them, God
shall add unto him the plagues that are written in this
19 book: and if any one shall take away from the words of
the book of this prophecy, God will take away his part
from the tree of life and out of the holy city, which are
20 written in this book. He that witnesses these things says,
Yea, I come quickly. Amen, Come Lord Jesus.
- 21 The grace of the Lord Jesus be with all.

THE END.

